ADULT LEADER

A Journal of Christian Education and Church Work

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1938
Vol. XIV No. 12

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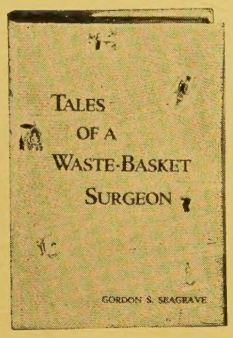

These Tales tell in a charming way of a great hospital in Burma, built by the willing hands of volunteer workers out of cast-off materials, at the same time that the exigencies of caring for the sick were keeping them busy in other directions. Dr. Seagrave's habit of poking fun at himself and the hardships all endured makes their ultimate achievement seem all the more remarkable. If you think missionary-books are dull or uneventful, try this one! Any young friend who is interested in missions will cherish a copy. **Cloth, $1.50**

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ADULT LEADER

Vol. XIV DECEMBER, 1938 No. 12

MILES W. SMITH
Editor-in-Chief Sunday School Publications

MITCHELL BRONK
Editor of ADULT LEADER

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Some Writers

IN THIS NUMBER

O. G. HERBRECHT is director of young people's work for the Iowa State Council of Christian Education. He is the author of *The Extension Division of the Church School,* and has been a frequent contributor to the various journals devoted to religious education. HENRY-LOUIS HENRIOD is general secretary of the Universal Christian Council for Life and Work. ROBERT M. HOPKINS is a distinguished minister of the Disciples Church and is known the world over for his leadership in Christian education. MARY M. CHALMERS was formerly field worker in adult religious education for the Publication Society, and is the author of *The Home Beautiful* and *Your Child Needs.* JOHN SNAPE is one of the best-known clergymen in the Baptist denomination. Since his retirement from the pastorate of the Temple Church, Los Angeles, he has served a number of churches as pastor interim.

●

NEXT MONTH

"THIRTY-NINE OPENS THE DOOR" will be the title of a leading article by O. G. HERBRECHT. ELEAZER DAVIES, a Pennsylvania Baptist pastor, writes challengingly on "Spiritual First Aid." JOHN SNAPE opens the Quarter's studies of Peter with "Peter Commended and Rebuked." In the series, "The Outreach of Christian Education," MERLE N. ENGLISH will have a very positive article, "Sunday School Church Attendance Can Be Increased." Doctor English is secretary of the Division of Religious Education in the Local Church, of the Methodist Episcopal Board of Education. He is also a member of the executive committee of the International Council of Religious Education.

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Editorial

What About Christmas, 1938?

As this Christmas number of Adult Leader is being prepared for the press, world conditions are such that the outlook for a "peace on earth, good will toward men" Christmas is far from bright. Thoughtful Christians stand confounded and shamed in the face of the world's helplessness, as nation glares in hatred at nation and governments everywhere are again building up their war machines. The antagonisms of social groups and the persecution of racial minorities add to the disheartenment.

Honest Faith

Christian faith must be honest. This means, in especial, that it must look things squarely in the face, not let hope deceive and blind. To employ the time-honored illustration, the Christian may not ostrich-fashion bury his head in the sand—in the face of the dangers that confront our world today or that ever threaten the individual life. We have an expression, "blind faith." But such a faith is not of a very high order. No matter how bright the Light that leads us, it will be all the brighter if we sense the "encircling gloom."

Faith in the Bible

The heroes of faith that the Bible splendidly presents to us never deceive themselves. That is why their faith was heroic. Jeremiah, for example, preferred the vituperation of his compatriots—and worse—to smooth, comforting prophecies that he knew would be but a game of chance. The Psalms are mightily reassuring, but they are never sugar-coated. Our Lord's words inspired a faith that is not only indomitable but actually glad in faith's sure, ultimate victory, yet he threw his revelation, his truth, upon a human existence that does not lack trial, suffering, disaster. The apostle Paul ties his mighty Christian faith to the hope that that faith guarantees, but he won men to a following of his Lord that would be likely to meet some of his own hard experiences.

What Faith Demands

One's Christian faith is a thing to be tried, is ever being tried, and doesn't amount to much unless it stands the trial. A feature of that faith is persistent, indomitable belief that Jesus was born at Bethlehem to make this sinning, quarreling, warring world of ours a peaceable one and a place of good-will. We followers of Christ must not only hold to it for our own heartening, but we must not let an unchristian world sweep men off the rock of faith, as so many influences, movements, and persons are threatening to do in these days. The giant letters that run around the inner dome of Saint Peter's throw down new Christian courage to Christians who walk there so grandly they spell out Christ's, "My church—the gates of hell shall not prevail against it!" It is sayings of his like that that we should keep much in mind and very close to our hearts in times like these. A Christmas poem, by David Heitmeyer, that we printed here a year ago, closed with the line:

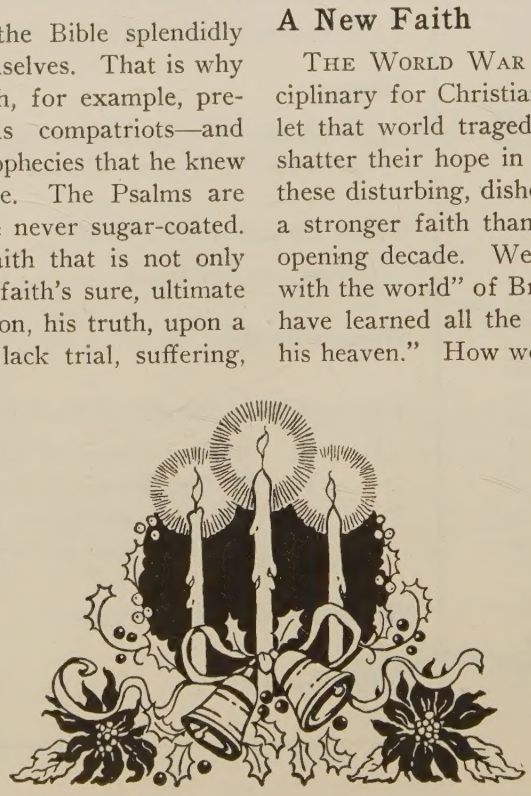
"Patience, for the dreams of God come true."

Then there are the words that the "Christmas Bells" of dark Civil War days rang out to Henry W. Longfellow:

"God is not dead, nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men."

A New Faith

The World War was, or should have been, disciplinary for Christian faith. Christians who did not let that world tragedy weaken their faith in God or shatter their hope in Christ—and who are not letting these disturbing, disheartening years do it—must have a stronger faith than the Christians of the century's opening decade. We have unlearned the "All's right with the world" of Browning's famous couplet, but we have learned all the better the other line—"God's in his heaven." How wonderful the faith of Israel, clear, persistent and vigorous, after all the disillusionment and fire-testing of the centuries!



Voices of Indomitable Faith

The reference to Browning suggests another reference of his that well expresses the faith that we have been trying to define. Paracelsus' friends deride his faith and hope. He insists, persists, flings back at them his bra

"I press God's lamp
Close to my breast—its splendor, soon or late,
Will pierce the gloom: I shall emerge one day."

Also illuminating for me has been a confession of Robert F. Horton's: "If I die in the storm it is not because the storm is not under the control of my Father's hand; it is not that he could not if he would allay the waves and bid the sea be still, but it is because he has his chariots of water, as before his chariots of fire, in which the souls that trust him can mount up into his presence."

—Yet We Can Hope

THIS IS THE TITLE of a significant, timely book that our Society (The Judson Press) has recently put out. Its subtitle is, "A Message to a Disheartened World." It presents such a Christian faith as we have been talking about. There is a fearless, almost cruel, diagnosis of present world conditions, and an acknowledgment of our human helplessness and hopelessness in the face of these conditions; but then a turning to the solution that Christ and Christ alone offers—so the "Yet." "Hope thou in God: for I shall *yet* praise him."

CHRISTMAS JEWELS

By Maude Irene Evans

Christmas Day is like a jewel
In the midst of ice and snow,
Pines like emeralds, green and shining,
Holly like a ruby's glow;
While the yellow candles, gleaming,
Look like topaz set in gold;
Christmas Day is like a jewel
Clasped in winter's ice and cold.

Jane Rich—Christian Friendliness

THEY WONDERED WHY in speaking of Christian Friendliness in the November LEADER I did not instance Jane Rich. I well might have, for she, with my mother, is a good "case in point."

Jane Rich was an exceptional woman in two respects, she had not a relative in the world so far as she knew, and at fifty she couldn't read. A proficient hired girl—that was before "maid" got into the American language—she was able to demand her Sundays-off and conveyance to the Baptist church. She rarely lacked invitations to dinner and for the afternoon, but she liked best of all to come to our home, for my mother would read to her hour after hour. There would be *The Youth's Companion, The Young Reaper,* or one of the Sunday school books that the Publication Society used to publish or supply; not great literature, but interesting, wholesome reading—love stories most of them! The mother had been a school-teacher in her younger days and was a good reader. And how Jane Rich would listen, and enjoy it! They were bright spots in her simple, lonely, barren life. Her dying wish was that she might be buried as near our family plot in the Baptist graveyard as possible.

Uniform Lessons for 1939

THE FIRST QUARTER will study the "Life and Work of Peter." (Aim: To learn from the experiences, activities and teachings of Peter how the spirit and ideals of Christ may find practical expression in our experience and life today.) The Scripture references will be in the Gospels, Acts, and First Peter. From April to June the lessons will be on Paul, based on Acts and the apostle's Epistles. The third quarter, July to September, will continue the biographical survey of the Old Testament. "Lessons from Israel's Leaders," where it left off at the end of the third quarter, 1938. The last quarter of 1939 will take up a six-months' course, "The Kingdom of Heaven," based upon Matthew.

"Ter Holp One Another Some"

IN CHARLES EGBERT CRADDOCK'S *Prophet of the Great Smoky Mountains,* Dorinda says: "Pears like ter me ez that thar air all the diff'rence twixt humans an' the beasis, ter holp one another some. An' ef a human won't, 'pears like ter me ez the Lord hev wasted a soul on that critter." And when we were talking one time about the names for our Lord an old deacon of mine said: "My favorite name for him is 'Friend,' he's befriended me so many times."

Books on Peter

"WHEN ONE BEGINS TO STUDY the life and letters of Simon Peter—it is amazing to discover how few are the authoritative, and even popular, works of this apostle. The shelves of religious libraries are filled with books on Jesus, John and Paul, but Peter has been strangely neglected." Thus writes Hillyer H. Straton in the preface to his recently published, *Peter; the Man Jesus Made.* This book of Dr. Straton's is an attempt, and a very successful one, to meet this deficiency. Scholarly, yet popular, in a good sense, and fresh, it is a help that any student of the Uniform Lessons may profitably use during the January–March quarter. *Peter and His Lord,* by Clarence E. Macartney, is another new Peter book. It consists of twenty-one sermons and naturally touches upon every side of the apostle's character as set forth in the Gospels. The prolific religious writer, G. Campbell Morgan, also has a new Peter book, *Peter and the Church.* Of books not so new, there might be mentioned—and recommended—Findlay's *Portrait of Peter* and A. T. Robertson's *Epochs in the Life of Simon Peter.*

Christmas to Adults

By O. G. Herbrecht, Des Moines, Iowa

IT'S a headache!" said a pessimist to me last year, when I saw him after the holidays; "just a big rush, a big expense, a big splurge —and a headache."

Of course that's not nice. That's no way to be treated by Christmas. In fact, it isn't Christmas at all when it leaves a man that way. There is something wrong with a man's conception and treatment of Christianity's grandest festival when the taste that lingers is bitter. Nor—incidentally—is it Christian when it leaves a man in debt for the next six months!

Christmas is the one great time of unrestrained joy to Christians. Despite all the sophistication of an age that mocks at Santa Claus; that seriously doubts whether there ever was a star that led Wise-men from Persia to Palestine and whether heavenly beings ever did appear to historic shepherds; despite all modern efforts to "debunk" and commercialize Christmas and strip it of its sparkle —Christmas continues serenely on its way making the old young and the young ecstatic—and everybody happy—at least for the time being. *Christianly observed Christmas produces no headaches.*

From the adult standpoint: Christmas should in general do two things for us grown folks. First, it should rejuvenate us. We need that. Christmas is peculiarly a children's festival. Dad crawling on the floor, ostensibly showing Junior how to operate the new electric train, is really enjoying himself, hugely; he is a boy again, if only for a day. It breaks the rhythm of his daily business routine; the adult centers get a rest. The child centers, so long asleep substitute. It is good for him. It will not change his business principles when he does tackle work again, but—like sea-sickness, which does not last, either—it does a lot of good while it is with him.

In the second place, and more seriously, Christmas should definitely deepen the life of Christian men and women; and to that extent be educative. God sent his Son into the world, not merely to entrance the imagination of childhood, but also challenge mature minds to consider the implications of the coming of that Son for the social, moral and spiritual reshaping of the world. Certainly, across the centuries there are three points where the coming of Jesus critically touches modern life.

1. *The Home.* Any social order rests back on its family life. Mary and Joseph and Jesus were a family. They were the heart of a home, even though the house for that home was temporarily a stable and permanently a rude cottage. Christmas centers in the home. College students look forward to "going home for Christmas"; men and women travel by sea, land and air to be with their loved ones at that time. Alas! the home of today is as unstable as the entire economic and social order which it has fostered. It is estimated that sixty percent of marriages are unhappy; which means that countless homes are held together only by legal license and recorded marriage ceremonies. It is caused by hasty, thoughtless unions, by light regard for marital sanctities and by the high nervous tension of an intense day. It is marked by a constant increase in the divorce rate—no longer regarded a social disgrace. There is no call to argue here there is need only to emphasiz that a happy social order canno rest on incompatible unions—o family groups antagonistic with themselves. Christianity stands fo *happy* home life—a happiness bui on something deeper and mo permanent than even the tempora fun of a Christmas morning cel bration. Happy home life mak for physical and mental health, f emotional balance, for a joyo sense of responsibility, for a gl self-respect—for all the things th a man and woman need to be good man and a good woman.

Christmas ought to make us fa these questions: Is my hor happy? Do I have contentmen Do I give it? If every home in t world were just like mine, wou all be well with the world? homes are not happy, what sugg tions can come from Christm toward making it so?

There was love in that fi Christmas home—love that did mind a long, hard road, pove and a manger stable, love that w happy with what it had. T home had an inner unity wh existed before Jesus was bo Had it not been there, that ho would not have stayed toget under circumstances that for time threatened to disrupt i when Joseph first became aware

Christmas, to the adult cl might well become an incentive restudy the fundamental princi of family life. It might also s gest to the church the wisdom desirability of giving guidance its young adults who are dream their dreams. The church migh accused of being too quick to c

(*Concluded on page 362*)

A Good-Will Party

(For a December Sunday School Party or Class Meeting)

By Dorothy Tucker Hart, Los Angeles, California

I. The White Elephant Grab-Bag

NO matter how early in December your party may fall it never seems too early to have gifts of some sort. And one of the simplest, most hilarious and least expensive methods of handling the gift situation in a large crowd is to feature a "White Elephant Grab-Bag." Once you've tried this stunt—and it goes without saying that the gang will love it—you will want to make it a yearly event.

A white elephant gift has been defined as "anything new and unused which you might happen to have on hand"; that is, something of little or no use to you, but which might be to someone else—for example, that pink vase, or polka-dot tie, that Aunt Julia sent you Christmas before last; or that hand-painted gadget you drew as the booby-prize; or that marvelous bargain you picked up—and then regretted as soon as you got home and took a second look!

Tell the guests to wrap their white elephants as attractively and as deceptively as possible. Thus everyone arrives bearing a package of some sort and the growing stack of intriguing-looking parcels beneath the Christmas tree causes plenty of excitement, and long before they are opened.

Have the drawing after whatever games you plan to play. From a Christmas box each couple draws a number, and while everyone is seated around the tree the Number Ones approach it and are allowed to select any two gifts that appeal to them (one apiece) without picking up, smelling or otherwise handling the packages. They return to their seats and wait until all the rest have selected presents in turn.

At a signal, all packages are opened at once. If a person does not like what he drew, he hastily rewraps his gift and offers to trade—sight unseen—with someone else equally dissatisfied. A player can swap as often as he likes or can find a dealer. Be sure to have plenty of gifts—a few extra in case someone forgets his contribution at the last minute.

II. The Games

The following are some appropriate Christmas games and stunts for the party we are describing:

FROM THE OBJECT OF YOUR CHARITY

A Message to the Church School

By Percy Roy Hayward

Some Sunday you are going to take up an offering for some charitable purpose.

I am the object of that charity.

Though you may not know me, here I am awaiting your gifts.

Perhaps I am a family in need; or an ambitious child from the mountains; or a group of boys in the slums or some hard-hit people the other side of the world.

Out of your greater good fortune you are going to give to me—or us.

So today I would stand as an unseen visitor and question you:

Do you really know who I am?
Have you followed in imagination one brief day of what life is to me?
Can you see human existence, even in part, as I see it?
Are your boys and girls going to give to me, actually to me—*or to an "offering"?*
Have you done what you can to make me alive—to them?

So, let me be present, in imagination, when you make your gifts.

For, I am the Object of your Charity.

Stalking a Christmas Bargain. Divide the company by naming the guests alternately "Mistletoe" and "Holly." The Mistletoes are lined up on one side of the room, facing the Hollys, lined up on the other. In the exact center of the two-sided square thus formed, place a pocket handkerchief ("The Bargain Counter"). On it stand a milk bottle (or an Indian club), securely wrapped in holiday paper and ribbons ("The Bargain"). The players in both lines count-off, beginning at each right end, thus receiving a number to which they respond throughout the game. The leader has a card bearing a similar list of numbers, and the game is played until everyone's number has been called at least once. When a number is called (and checked off the list) the person in either line having that number makes a mad dash for "The Bargain." The object of the game is for the player to snatch it and try to get back to his place in line before his opponent can tag the Bargain-Hunter. Each successful recovery scores one for the player's side. Of course, the first to arrive *can* grab "The Bargain" and run, but he stands little chance of reaching home safely. It is more fun to make false moves and passes, and snatch "The Bargain" when the other fellow is off guard.

Christmas Shopping. For this stunt collect all the empty boxes you can find, large and small, long and short; the more variety in their shapes the harder they are to stack. Tie on the lids securely with cord or ribbon. Add a wrapped umbrella and sofa-cushion, if you like. Be sure there are lots of hard-to-handle bundles. Divide the lot into two batches of as nearly equal size and shape as possible.

With the players in regular two-line relay formation, place the stack of boxes and bundles on the

floor half-way between the head of the line and the goal. The object of the game is for each player to gather up all the "purchases" and carry them to the goal and back, and before he replaces them to touch off the next player in line. This sounds simple and easy, but you know how awkward and clumsy you generally are when you try to pick up a lot of things in a hurry; and, of course, if any box is dropped the player has to stop and pick it up—and that's where the real fun begins!

Trimming the Tree. This is a passing relay. (Relay races often go off more rapidly than you expect them to, so it is wise to have two or three different kinds in a row while the two teams are lined up. This will save time and confusion. Relay races are always popular.)

With the players still in two-line formation, every one crosses his arms in front of him, right over left. Then each player grasps his right-hand neighbor's right wrist with his own left hand, leaving every one's right hand free to pass the Christmas balls (in this case highly polished red apples), which are started from one end of the line and passed from hand-to-hand down to a receptacle at the other end (the tree). If any "balls" are dropped and roll away during the process, the whole line is obliged to get down and retrieve them—for at no time can the line be broken or that team is disqualified. It all goes to show that when every member of the family insists on decorating the Christmas tree at the same time they only get in each other's way—and practically tie themselves in knots!

Modern Version of "The Night Before Christmas." The moral of this stunt is to make your Christmas preparations early! All are seated and a basket of red and white candy canes is passed—to revive the players! Around the end of each candy cane has been wrapped a line from the familiar old poem " 'Twas the Night Before Christmas." Beginning any place, the players read in turn the line they drew. All is confusion—some of the combinations are very amusing—and next year you'd better begin earlier!

Paper and Pencil Game. When in the course of the holiday festivities it becomes necessary to check-up on your shopping list, to make sure nothing has been forgotten, and you have been s-p-e-l-l-i-n-g everything so that J-u-n-i-o-r won't guess what S-a-n-t-a is bringing, your poor list is likely to look something like this:

1. Silacum pot.
2. Takess.
3. Lybicec.
4. Klocsb.
5. Udmr.
6. Isalotab.
7. Nagow.
8. Slodl.
9. Nitaps.
10. Rameca.
11. Rife ginnee.
12. Narcoys.
13. Bhoyb erosh.
14. Segma.
15. Nett.
16. Slalebba.
17. Hona's Kar.
18. Reepalona.
19. Kercshec.
20. Dikyd Rak.
21. Darlec.
22. Sebad.
23. Nigwes ets.
24. Orisleds.
25. Thapneel.
26. Cliterec nitra.
27. Guleb.
28. Oretsoc.
29. Sedl.
30. Olot thsec.
31. Dorkacabbl.
32. Norh.
33. Edhiss.
34. Lodl rigaacer.
35. Tipcuer obosk.

ANSWERS TO SCRAMBLED CHRISTMAS TOYS

1. Musical top.
2. Skates.
3. Bicycle.
4. Blocks.
5. Drum.
6. Sailboat.
7. Wagon.
8. Dolls.
9. Paints.
10. Camera.
11. Fire engine.
12. Crayons.
13. Hobby horse.
14. Games.
15. Tent.
16. Baseball.
17. Noah's Ark.
18. Aeroplane.
19. Checkers.
20. Kiddy Kar.
21. Cradle.
22. Beads.
23. Sewing set.
24. Soldiers.
25. Elephant.
26. Electric train
27. Bugle.
28. Scooter.
29. Sled.
30. Tool chest.
31. Blackboard.
32. Horn.
33. Dishes.
34. Doll carriage
35. Picture book

Each couple of players is pr vided with a typed copy of the l of Scrambled Toys; and the obje of course is to decipher as ma items as possible in ten minut Award net-stockings, filled w nuts and hard candy, for hi scores.

(Keep your program of gan fairly short and snappy.)

The Sin of Wanting to Sin

(In connection with the Uniform Lesson for December 11)

By John Snape, D.D., Los Angeles, California

BOTH the dictionary and the Bible use the word covet in a good sense and in a bad sense. In the good sense it means "to watch for with eagerness; eager to obtain; very desirous." In the bad sense it means "excessively eager to obtain; avaricious; lustful." Scripture very clearly illustrates both of these uses. The same Book that forbids "excessive desire," in the words of the tenth commandment, also enjoins an "eagerness to obtain," as in the words of Paul to the Corinthians, "Covet earnestly the best gifts."

All coveting is not forbidden by the tenth commandment. It is not wrong to covet a house, a wife, a servant, an ox, an ass, or any thing —if we covet in the worthy sense. John D. Rockefeller had no moral right to be his own chauffeur, or his own caddy. Mrs. Henry Ford has no moral right to wash her o dishes; there are servants those positions and either of th has money enough to warrant luxury. It would not be covet on the part of Mrs. Ford to de a servant; it would the rather meanness not to desire one. uncoveted stagnation is a gre calamity than coveted ambitio

It is not wrong to covet s cess—in business, in one's vocat or avocation. It is not wrong covet culture. Culture is the ciplined ability to see things their proper perspective, and appreciate human needs. And s covet culture, as to pay the p for it, is commendable. It is wrong to covet power. Tha what is meant by the phrase in commandment, "ox or ass." these animals stand for the po in a general sense, that an

might covet. Do we not speak of "horse-power"? It is not wrong to covet beauty, or liberty, or nobility.

Eddie Cantor made a speech at the Lions Club the other day. He said that he was once the guest of a boys' club in Brooklyn. He had never been told that anything was wrong that one "could get away with." So, feeling cold during the night, he got up and stole another boy's blanket. In the morning the leader of the club had a talk with him. He told him that if a boy removed another boy's blanket, leaving him to shiver, that that was wrong. It was the first time anybody had ever told him that. So Eddie Cantor was present that day urging an interest in boys' clubs because the leader of that Brooklyn Boys' Club took an interest in him. and gave him a new idea of his obligation to the other boy by his side.

It is not wrong to covet goodness or love. Bishop William Taylor-Smith, Chaplain General of the British Army, had to examine all applicants for the chaplaincy. A young man applied to him for the position, because he was of the Church of England, as was the bishop himself, and thought that of course he would receive the appointment.

The bishop looked at the applicant steadily for a moment, then said, "I am dying on the battlefield, and have three minutes to live; what have you got to say to me?" The young man stuttered and stammered, and said nothing. The bishop waited a minute and then took out his watch, saying, "I have two minutes to live." Again the applicant for the position of chaplain was silent. Again the bishop: "I have one minute to live; what have you got to say to me?" The young man reached for his prayer-book, but the bishop said, "No, not that, in such a time as this; in the great crises of life you must know what to say to men *out of the love of your heart.*"

Emphasis is placed in this commandment on the word "neighbor." The word "covet" occurs twice in the commandment, the words "neighbor" and "his" seven times. It is not wrong to covet houses, wife, servants, ox or ass, it is only wrong to covet these things or anything *that is your neighbor's.*

That is to say, coveting is unfraternal. You must not covet your neighbor's real estate—that is, his house; or your neighbor's domestic joys and household peace—that is, his wife; or your neighbor's skilled labor—that is, his man-servant, or clerk; his unskilled labor, that is his maid-servant; his personal property, ox or ass; his anything—luxuries, position, honor.

Coveting is unsatisfying. Get your neighbor's house, and you will want his automobile; get his automobile, and you will want his wife; get his wife, and you will want his servants; get his servants, and you will want his pocket-book; get his pocket-book, and you will want his ox; get his ox, and you will want his ass; get his ass, and you will want his flock of sheep; get his *anything,* and you will want his *everything.*

Covetousness is descendingly degrading. George Dana Boardman, in his book, *The Ten Commandments,* has shown that this tenth command leads to the breaking of all the rest. Coveting leads to polytheism, or the breaking of the first commandment; it leads to idolatry, or the breaking of the second commandment; it leads to insincerity, or the breaking of the third commandment; it leads to irreverence, or the breaking of the fourth commandment; it leads to disobedience, or the breaking of the fifth commandment; it leads to murder, or the breaking of the sixth commandment; it leads to adultery, or the breaking of the seventh commandment; it leads to theft, or the breaking of the eighth; it leads to slander, or the breaking of the ninth.

No man except the one perfect Man ever kept the tenth commandment. This is a commandment of the heart. It hints of a great struggle. It isn't a struggle in the open, where a gazing world becomes a conspirator and weeping angels drop tears at the failure; it is rather the inner, secret struggle that every man has within his own heart.

It is well for us to remember that not the act, but the fact of sin is sin. Sin is first of all desire. It is coveting. It is the sin of wanting to sin.

The cure for covetousness is persistency in the practice of a large-hearted fraternity. Coveting the forgiveness of Christ is both right and beautiful. Even God covets love. To covet the likeness of Christ is legitimate and cleansing.

PRAYER FOR CHRISTMAS PEACE

Christmas peace is God's; and he must give it himself, with his own hand, or we shall never get it. Go then to God himself. Thou art his child, as Christmas Day declares; be not afraid to go unto thy Father. Pray to him; tell him what thou wantest; say, "Father, I am not moderate, reasonable, forbearing. I fear I cannot keep Christmas aright, for I have not a peaceful Christmas spirit in me; and I know that I shall never get it by thinking, and reading, and understanding; for it passes all that, and lies far away beyond it, does peace, in the very essence of thine undivided, unmoved, absolute, eternal Godhead, which no change nor decay of this created world, nor sin nor folly of men or devils can ever alter; but which abideth forever what it is, in perfect rest, and perfect power, and perfect love. O Father, give me thy Christmas peace."—*Charles Kingsley.*

OUR COVER PAGE

The "Madonna of the Bamboo," on this month's cover, is the work of Luke Ch'en, a noted Chinese artist of Peiping, China. Mr. Ch'en studied the New Testament preparatory to painting a series of Bible pictures, and as a result of the study, became a Christian in 1932.

The Day After Christmas

By Mary J. Galbraith, St. Petersburg, Florida

AND the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

It is the day after the first Christmas. The shepherds are again with their flocks on the Judean hills. Yesterday had been an eventful day in their lives—the heavenly visitors, with their message of good-will to men, and their own visit to Bethlehem where they found and bowed in adoration before the Christ-Child. But now it is all over and they are back at their accustomed task. Everything looks the same, yet it is not the same—nor ever will be—for these men have had a vision, a vision that will remain with them as long as life itself.

What about the day after Christmas in our homes? What impression do our children carry away from the celebration? Has the child Jesus been made such a living reality to them that they will remember him after their presents have been worn out or lost?

Too often the day following Christmas is a sad anticlimax to the beautiful day itself. Parents and children alike are apt to be tired and fretful after all the excitement; thoughts of material things—their presents?—have perhaps crowded into the background the real spirit and significance of the day. Gifts that their hands can touch have blinded the children to that greatest of all gifts, God's own Son in the person of a tiny babe.

It is ours as mothers and fathers so to plan the home celebration of Christmas that the presence of Christ will be a very precious reality. In many quiet ways we may keep children reminded of the true meaning of the day, and the love upon which it is founded. It is only when we have in very heart worshiped at the manger of the holy child on his birthday that we can carry away with us into the world of every-day the "fragrance of the heavenly places." Let us try this year to follow the example of the shepherds of old, who went with singing hearts back to their tasks, "glorifying and praising God for all the things that they had heard and seen."

Christian Issues in the World of Today

By Henry-Louis Henriod, Geneva, Switzerland

Analysis of the Present World Situation

THE craving for salvation expresses more than any other formula the anxiety and aspirations of our generation all over the world. We seek salvation from a situation in which rival ideologies, often in violent conflict, threaten disaster and the collapse of our civilization. Some hope to find it through Communism, by destroying the tyranny of capitalism and installing throughout the world a new, classless society in which there would be comfort and prosperity for all. Others seek salvation *from* the disintegrating forces of Communism, and for them salvation lies in the revival of the sacred values inherent in race and nationality, through dictatorial and militarized states founded on "blood and soil." These are conflicting yet related theories in that both originate in a totalitarian conception of life, with autocratic governments as opposed to what they regard as the powerless and decadent democratic heritage of the nineteenth century. Salvation is elsewhere sought in a general effort for political and economic readjustment, striving to establish out of the present chaos a commonwealth of nations accepted by a world of democracies.

These various systems offered to a sick world all seek salvation on a purely human plane, not recognizing sin except in their rivals, and all contradicting the law of God as expressed in the Christian gospel. The world has reached its present pass because the masses and their leaders have drifted away from the living God, ignoring in their self-assertiveness his will for mankind, seeking to dominate and use world resources for selfish ends. There is no human solution for a sinful world.

What, in present conditions, is the place of the Christian church? It is discarded here, persecuted there, kept under control elsewhere, and often regarded as a relic of the past—while the world goes in search of new gods. Yet many have come to see that no house can be built with safety on moving sands, and they are turning again to the Rock of Ages. True Christian witness is meeting with an astonishing response in our day. Side by side with the expansion of secularism, there is a revival of the Christian faith and a growth of young churches resulting from the remarkable missionary effort of the past century. Where Christianity is persecuted, it does not yield, but comes out purified and strengthened. Is it not significant that outcasts in India should turn to Christianity for salvation?

The steady development of the ecumenical movement, the sense of a real unity felt and applied by most denominations, the growing conviction of common responsibility, give significant proof of the craving for salvation. The present world situation, the dynamism of human ideologies, form a direct challenge to Christian faith and action.

Values of Religion Threatened by that Situation

The present world situation is a denial of Christian principles. It shows clearly that the so-called "Christian nations" have—as an I

dian paper puts it—"taught the barbarous nations the law of the jungle." The brotherhood of mankind in the fatherhood of God has been denied, and the world lives in dread of a war in which the technical marvels of modern science will be turned into instruments of destruction.

Christianity teaches respect for the human personality, since man is created in God's image. But now personality, too, is threatened. Men have become mere tools in the economic and political systems and loyalties imposed on them by society or nation. In some European countries the choice is between Communism and Fascism. Where Christian teaching is still allowed, this is only on condition that it does not oppose the doctrine of the state. Sin is no more sin against God, but against the decrees of the secular authorities. The judge is no longer Christ but the human dictator—or some other expression of the people's will. The worship of God is largely replaced by the worship of Mammon. The divine law of love has given way to the human law of violence. In such conditions the values of religion can survive only if they are practised in every-day life and taught in Christian education.

Christian Education Threatened

But Christian education itself is threatened with the passing to the state of the control of education, with an increasing secularization, and, in some countries, an elimination—or even worse, a distortion—of Christian teaching. So the church faces a life-and-death issue on this field, too. It must resolutely refute the fallacy of human control of its destiny. It must fight the disintegration of family life, and boldly stand for the living God and the redemptive and transforming power of Christ in the life of the individual, in the community, and on the international field.

The totalitarian systems, with their challenge to service and heroism, answer the need of youth for leadership. With the totalitarian tendency to monopolize education to the exclusion of family or church, independent Christian youth movements have in some cases seen their activities curtailed or even suppressed. But here also positive factors exist. In many countries the churches are not only offered freedom, but facilities and material support for religious education in secular institutions and for the maintenance of Christian institutions of learning. Christian youth movements have grown in influence nationally and internationally, and where grave obstacles are put in their way their vitality has not been crushed but rather intensified.

GRANT US THY PEACE

By Bertha L. Nelson

God grant us peace within our souls today,
When all around is chaos and unrest!
How constantly we need to pray for peace—
And gladly will he answer such request.

For Christ desired his followers to know
The peace that takes away all doubt and fear.
God help us keep our souls in harmony
With thee, in faith believing thou art near.

What Can the Church Do?

1. The church should permeate social conditions with the principles of Christianity. It should not only condemn war, as being "incompatible with the mind and method of Christ," but should contribute constructively to the removal of conditions which lead to war. It should preach the limitation of national sovereignty and the adoption of measures of solidarity, through disarmament, arbitration and the establishment of a supranational organization.

2. The divisions within the Christian church have been and still are a cause of weakness. True unity is essential if the Christian message is to be brought home. The experiences of the Preaching Mission in the United States and the world church conferences afford striking proof of this.

3. The essential task of the church today is to lay spiritual emphasis on the great truths of the gospel. This involves study and a stress on theology. Modern ideologies are grounded in doctrine, in their approach to the problems of the day. The churches cannot do less. Hence the importance attached to theology in the common world-wide study by the churches of the problem of church, community and state and of international relations, as undertaken at Oxford, and to the essential doctrines of the church, as discussed at Edinburgh.

4. The church requires well-qualified leadership; not only possessed of faith, zeal and good-will, but fully equipped with the knowledge of the doctrine and implications of the Christian faith and of the ideologies which oppose it.

5. Such qualifications are demanded especially of those engaged in religious education. Christian teachers are needed everywhere, for the spirit of Christ can best be conveyed from person to person. As pointed out at the Oxford Conference, "the church must educate those of her members who are parents, school-teachers, professors, Sunday school workers, and leaders in youth organizations and adult education."

(*a*) In the sphere of general education, while respecting freedom of conscience—which has been too often negatively conceived—teachers have a vital part to play, in being biblical, but not sectarian, and in relating their teaching to current life.

(*b*) If the church is adequately to discharge its duty in education, it must mobilize the denominations in a common united effort on educational issues. And this task should not be limited to the teaching of religion, for "disciplines such as history and biology, handled in a purely secular way, may exert an influence more powerful than any number of courses in religion."

(*c*) Without a lay leadership

which combines adequate training and intellectual ability with Christian experience, the church cannot effectively present her message, either in educational institutions or within her own fellowship.

(*d*) The church should be vitally concerned with "Youth Movements," especially Christian Youth Movements, and should help to provide them with leaders who understand youth and its aspirations, and who can bear true witness to the Christian message.

(*e*) The church should regularly issue literature that presents a true perspective on the problems of the world from the fundamental principles of Christianity.

Let us remember that Jesus Christ said to his disciples: "Ye are the salt of the earth, but if the salt has lost his savour, wherewith shall it be salted?" He said also: "Be of good cheer, I have overcome the world."

CHRISTMAS TO ADULTS

(*Concluded from page 356*)

cize home failure, and too slow to prevent it. Such a brave undertaking would be as glamorous as a Christmas tree itself!

2. *World Peace.* The birthday of the Prince of Peace should seriously stir our thinking about current international relations. Unless some quick and far-reaching changes take place (from the time this is written), the Christmas season will be only an open mockery of "Peace on earth, good-will among men." What shall we do about it—other than forgetting it in order to play with children's toys? If Christmas is to be meaningful at all, is it not time that all professing Christians move toward some real peace projects?

On the international chess-board the diplomatic figures are moving with subtle, satanic malevolence toward an ultimate social cataclysm. The keen-edged editorial in a May number of *The Christian Century,* dealing with the unexpected awakening of China to military success, reveals what might happen if China wins its war. That country will arise to a new nationalistic consciousness and move aggressively toward an equal place in the sun with other strong nations. What will that do to the vested interests of Western nations in the heart of the Oriental giant? The Russian bear, released from his need of keeping a watchful eye on Japan and China, can turn and clomp his heavy way toward the restless prodders in the West. There are enough volcanic possibilities stored up in the China-Japan war alone (to say nothing of Spain, Germany and Czechoslovakia), to explode immeasurable disaster in the world. There is international spying, distrust, plotting and counter-plotting everywhere. Are we moving toward God or farther from him? The thought deserves more than a "Merry Christmas" on this "Birthday of the King."

How can we Christian men and women make humanity see that Saint Augustine's famous sentence is as true of nations as of individuals—"The heart (of nations) is restless until it finds rest in Thee!" Angels sing peace on Judean hills; Wise-men bring gifts to the Prince of Peace; choirs chant anthems of peace to crowded Christian churches. Maybe on some far-flung battle-line it happens this Christmas as it did during World War Christmases, that fighting will cease and men who fight each other will crawl out of their trenches to shake hands—with an enemy whom they do not hate at all but whom tomorrow they will shoot if they can.

Suppose this Christmastide the total membership of every Christian church in the world would pledge itself to refrain from war; to resist conscription; to refuse to shoot a brother in aggressive warfare. Suppose this Christmastide should find in no Christian home a toy gun, cannon, sword, uniform, "tank"—or any accoutrement of war done into a plaything. (The game at which children play they will work—after a while!) Christianity might then become meaningful, through its Christmas. Trees with stars, and steeples with bells, and anthems of peace would be more than revived sentiment. Christmas would be the public declaration of the Heart of the World!

3. *Spiritual Content of Faith.* There is a decided "vertical" direction in Christmas. The accent of the celebration is on God's gift to us. We sing of angels and shepherds, of the Christ-Child and the Father God. We depict the coming of the Saviour in song, story and pageant. That is as it should be.

The current trend of Christian interpretation is social—"horizontal." It deals with changing things on our level of living; it interests itself in working out "behavior patterns" for the individual; it insists on "character education." This earthward look is necessarily so pronounced that there is a real danger of making Christianity merely another humanistic program. But without the spiritual uplift and motivation Christianity will not long remain a social philosophy. Take the vertical out of religion and the horizontal is merely a gesture without strength—just one of those limp handshakes that are so cold—and so abominable.

Christmas takes us back to God. It must. It must take us adults back to God because we are straying farther from him than do our children. But they, too, will not stay near him very long if we, the parents, continue to become more distant from him.

Christmas Eve and Christmas Day will take our children joyously to their trees and to their toys, but Christmas Eve and Christmas Day should take the adults straight to God.

Thus said Prof. Frederick Anderson (*died at Newton Centre January 23, 1938*):

You cannot get a message from a book or even from a teacher. Your message must be your own living experience, so rich and full that you cannot but speak it to men.

From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.
Director of Social and Adult Education

INFANCY TO MANHOOD

"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2: 52.

Christmas is the Christian's reminder of a sacred event in world history—"for unto you is born . . . a Saviour who is Christ the King." We revere the child Jesus and rejoice in his birth.

But had he remained an infant we should not now be celebrating the Christmas festival. It was the will of the Father that he should *grow* into mental, physical, and spiritual perfectness. The process of that growth illustrates our greatest need today: growing Christians; men and women striving for perfection of the whole personality.

We always rejoice in the birth of a new Christian. I recall with deep emotion the time and place of my own commitment to Jesus and his way of living. But for one to remain a spiritual babe is a tragedy. Whether it is the mind, the body, or the soul that is bedwarfed, a monstrosity is the inevitable result; an unbalanced and disproportionate personality. The man Jesus is our example of growth and perfection.

Going Beyond First Principles

The author of the Epistle to the Hebrews illustrates this point of emphasis. "Therefore leaving the principles of the doctrine of Christ, let us go on into perfection." He urged the Christians to progress in their spiritual lives, declaring it unnecessary to keep relaying the foundation stones of their religion, giving lone emphasis to such doctrines as repentance, faith, baptism, the resurrection, and eternal judgment. The repetition of this emphasis had overshadowed with them the importance of other principles and doctrines having to do with personal living and service. Indeed, many of them, failing to grasp the profound significance of an applied Christianity, had not developed morally and spiritually as they should have.

"Behold the Man"

The new Christian education program for adults seeks definitely to stimulate *growth.* Our "Learning for Life" plan of study and action aims to enrich, develop and fulfil life. Through *Schools in Christian Living* for local Baptist churches,[1] it is our purpose (a) to interpret the adequacy of Christian faith for individual, community and world needs; (b) to study the way of Jesus in relation to the issues of our day; and (c) to help church members to achieve a Christian character that will assist them in meeting and solving the problems of every-day life.

We share the conviction expressed by E. Stanley Jones in his *Christ of the Mount,* that "if the goal of the Christian is to be nothing less than perfection of the individual in moral and spiritual character, then I can straighten my shoulders and look the world of thoughtful people squarely in the eye, for this goal is not morally cheap or easy or tawdry."

As the child Jesus grew into rounded maturity, so let every adult Christian today follow a program of personal development and growth. Perfection in quality of life comes not by an instantaneous experience (though it may be the point of beginning), nor is it a static ideal set up as a preconceived pattern. Christian character is the crowning reward of a patient, persistent process of continuous reconstruction of daily experience in the light of Christian principles.

An intelligent understanding and experience of God through Christ, followed by a program of growth, is a natural sequence in Christian character-building. "First the blade, then the ear, then the full corn in the ear."

Churches everywhere need (1) a deeper devotional spirit; (2) a more capable leadership; (3) a membership living the redeemed life, and (4) a program of service designed to make the people serve the Lord with gladness and singleness of heart.—*U. S. Randall.*

[1] Send for the *Schools in Christian Living* packet. Free with ten cents charge for handling costs. Address *Schools in Christian Living,* Room 707, 1701-1703 Chestnut Street, Philadelphia, Pa.

"The Sunday School Has Made Good"[1]

By Robert M. Hopkins, D.D., LL.D.

General Secretary, World's Sunday School Association

IN considering this positive affirmation, perhaps we may ask four questions about the Sunday school: Whence it came? Whither has it gone? What has it done? Why continue it?

The necessity for religious education goes far back in sacred Scriptures. In the sixth chapter of Deuteronomy is the command concerning the words of Jehovah, "Thou shalt teach them diligently unto thy children." Again, the gathering of the Israelites in the broad place down by the water gate, of which we have record in the eighth chapter of Nehemiah, would undoubtedly in modern parlance have been called a Sunday school with Ezra serving as superintendent.

However, it was Robert Raikes who gave the modern Sunday school movement its impetus. Those early Sunday schools, beginning in 1780, for the ragged children of Gloucester, differed in many respects from our Sunday schools, yet they have much in common. It was Mr. Raikes' sincere desire to meet a community need that led him to employ a few good women to teach those ragged children in Sunday afternoon schools. The Sunday schools of today are also maintained by earnest men and women, to meet the need for religious education. The roster is a brilliant one which records the names of outstanding Christian laymen and consecrated women around the world, whose service within the Sunday school has been prompted by this same high motive.

Starting in the market town of Gloucester, England, the Sunday school has literally gone to the ends of the earth. We have records of Sunday schools on every continent in not fewer than one hundred and twenty-eight different countries. The total Sunday school enrolment is almost forty millions. Recent reports indicate that, from the world view-point, the Sunday school enrolment is continuing to make gains. The greatest gains are reported in Africa and Latin-America.

Many Sunday schools might be cited that are of significant interest in their communities. There is that Sunday school in the ancient orthodox Church of the Annunciation, at Nazareth, where the lad Jesus grew in favor with God and man, with its more than four hundred and fifty Nazarene boys and girls enrolled, growing, too, as Jesus grew. It was a privilege on one Sunday to see in one Korean city five Sunday schools, each one of which had a total enrolment of more than one thousand pupils, while three of them had more than three thousand Sunday school pupils each. It would be difficult to duplicate that in any American city. Then one recalls the Bantu Sunday schools, in the heart of Africa, where those enrolled are, to be sure, chiefly children, but the entire enrolment is composed of those whose parents or grandparents were cannibals. Another field where the Sunday school is making its significant contribution is within the fellowship of the Greek Orthodox Church. Here the Zoe Movement has at its very heart the religious education of boys and girls. Probably Athens is making a more rapid growth in its Sunday school enrolment than any other city around the world.

Indeed, one finds Sunday schools everywhere, save in a few very conspicuous exceptions. There are no Sunday schools in Russia, but that very fact is a tribute to the Sunday school movement. Here, in an area covering one-sixth of the inhabited globe, the political leaders of one hundred and sixty-five million people are determined to eradicate religion. This is a rather large order, even though the religion to be destroyed may have been full of sham and corruption. The destruction of church buildings did not do it, the persecution of religious leaders did not do it, but the final determination of the Soviet has been to deny the privilege of religious education to those under eighteen years of age. In this way multitudes of youth have grown up godless and great havoc has been wrought. But that very fact is a tribute to religious education, for if the way to destroy religion is to prohibit religious education, then the way to propagate religion is to promote religious education. Thus Russia is the outstanding challenge to the Sunday school forces of the world.

The somewhat similar conditions prevailing in one or two other lands such as Turkey, while not so drastic, are again a tribute to the Sunday school movement. Even the totalitarian states find it necessary to throttle the Sunday school. Fascism and Naziism are to thrive among youth. With all these direct attacks upon it, it becomes all the more stimulating to know that the Sunday school is advancing and the total enrolment is growing.

What has the Sunday school done? In the ordinary church in America one needs only to look about him. The building which the church is using and much of the equipment have been largely determined by the development of the Sunday school. The membership of the church has been recruited principally through the Sunday school. Even starting as it did, somewhat outside the church in a desire to meet primarily a community need, the Sunday school has come to be at the very heart of the teaching service of the church. It is the basis of the modern

[1] This article in one in a series on the general theme "Extending the Outreach of Christian Education." The Protestant forces of the United States and Canada are giving especial emphasis this year to this matter of extending and increasing Sunday school attendance and other phases of Christian education. These articles are made available through the International Council of Religious Education.

gram for Christian evangelism as well. Christian education and Christian evangelism are thus revealed to be but the two sides of the same operation.

The Sunday school has also proven to be a powerful means within the church for securing Christian cooperation. Christian churches in township, county, state and nation have long been cooperating for the promotion of Sunday school work. The Sunday school is increasingly being recognized as the best agency for securing a comprehensive peace education, just as it has been so strategically used for temperance education, and, in a measure, for missionary education. Its service has been extended to rich and poor alike, to the humble and to the mighty; it has made its appeal in and among all denominations and all races. It is alike used by conservative and liberal. It is, in many ways, the most ecumenical agency of the church.

Even with this record of service, we cannot object to facing squarely the question, Why continue the Sunday school? After all, the Sunday school today is not the only agency for religious education. Would it not be best to let it give way to those later forms of service that have grown up? Its work is often regarded as superficial, and it must be admitted that its leadership has not always been prepared to take full advantage of its unique opportunity for Christian education. It is sometimes looked upon as a competitor with the church itself, though this criticism undoubtedly grows out of a failure to recognize the Sunday school as the teaching service of the church.

It is true that Christian laymen have, in many communities, grown more enthusiastic in promoting attendance upon and interest in the teaching service in which they have participated, than in the more formal service of preaching in which they have felt little or no personal responsibility. It is a question, however, whether the building up of the adult classes which has characterized the Sunday school movement in America has decreased the actual attendance upon the preaching service of the church. It is strange that men and women will often attend a great Bible class where the minister of the church is the teacher, and yet they will not remain for a preaching service where the same good minister preaches the sermon.

But in spite of these and other criticisms that have been raised, there are at least five good reasons why the Sunday school is being continued. First, there is no service within the church that is reaching more children or doing more to reach children effectively with the Christian message than the Sunday school. Again, it is the agency within the church that is creating the greatest bulk of Christian literature, both for wide use among all classes of people and for the more specialized training in Christian education. It is about the Sunday schools that the many publishing houses of the churches have been built. The Sunday school is likewise unsurpassed as an agency for securing popular study of the Bible. More men, women, youth and children gather under its auspices to learn week by week what God's will is for them, as revealed in his Word, than in any other service within or without the church. The Sunday school continues to be the best medium for enlisting the service of laymen within the church. And last but by no means least, the Sunday school has pointed the way toward the solution of the vexing problems which grow out of the relationship between state and church. A look into countries where an established church places the burden for religious education primarily upon government-supported schools reveals the difficulties that have arisen. In countries where separation of church and state has led to the placing of the chief responsibility for religious education directly upon the churches, these grievous problems have not arisen.

One could quote from many types of mind that have paid tribute to the Sunday school. Perhaps two will suffice. Judge Lewis L. Fawcett, Justice of the Supreme Court of the State of New York, recently wrote in part:

"Permit me to state that my experience during twenty-three years on the bench, in which more than four thousand boys under the age of twenty-one years were convicted of crime before me of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community." And from H. J. Heinz, whose life-long devotion to the work of the Sunday school found its expression in this radiant word in his last will and testament: "I believe the Sunday school is the greatest living force for character-building and good citizenship, since over three-fourths of the members of the church enter directly through the doors of the Sunday school; I deem it a privilege to make the following bequests. . ." And then he proceeded to name his County Sunday School organization, his State Sunday School organization, the International Sunday School Association (as it was known at that time), and the World's Sunday School Association, as beneficiaries of the largest legacies that have thus far been bequeathed by an American Christian layman to the work of the Sunday school.

"EVERY SUNDAY SCHOOL OUGHT TO GROW"

We must say it again—and keep on saying it. The task is great, our obligation is definite, we must follow Jesus' command: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). Say it again!—"Every Sunday school ought to grow." So let's take a census, start some new classes and departments, get more visiting done, go after the church members, enrol all the babies, start a mission Sunday school, and reach the people for Bible study and through Bible study for Christ and his churches.—*The Sunday School Builder.*

Preparing to Teach Peter

By Mary M. Chalmers

WE who follow the Uniform Lessons shall be spending the months of January, February and March with Peter. As teachers there are certain steps we may take to prepare ourselves for our task.

Prayer. We are to study one life for the sake of helping other lives. For this we need sympathy, insight and understanding, and these are qualities of the spirit for which we need the presence and guidance of the Holy Spirit.

Purpose. Peter was a colorful person, an interesting, lovable person. We often hear the comment: "I like Peter, he is so human." This should make it comparatively easy to interest a class in this set of lessons. Four years ago Peter was the subject of our study for three months. Now any student of the Bible knows that its riches are inexhaustible. The fact that the class is more or less familiar with Peter's life and works can be made a valuable asset to profitable study. Building on what is already known, we can do more thorough work than if we were strangers to Peter. But this means that as teachers we cannot afford to be superficial.

Peter is a romantic figure. His character development makes an interesting psychological study; but the purpose to be kept steadily before us is to discover the effect that Jesus had upon this man, in order that through his experiences we may learn how the spirit and ideals of Jesus may find expression in our lives. It will not be enough just to study Peter; we must also consider in what form Peter's problems present themselves to present-day Christians, and what light his experiences offer us for the solution of our problems.

Peter. It is important to see Peter's life as a whole before studying it in detail. Sit down with a concordance and read the Scripture references to Peter. There are not many books upon Peter, but a few of the good ones are mentioned in one of Doctor Bronk's editorial essays on an earlier page. The fuller one can make the background of one's study of Peter the better will one be prepared to understand him.

People. The true teacher in any field teaches not subjects but persons; or at least he teaches subjects for the sake of persons. As we study Peter, his environment, life, actions and reactions, the temptation will be to measure the success of the teaching by attention, regularity of attendance, words of appreciation, willingness to accept assignments, readiness to enter into class discussion—while the true measure of success must be changed lives; life made richer, fuller, different, because of what teacher and pupil have learned of the power of Jesus in the man and disciple, Simon Peter.

Plan. In each incident of Peter's life one must search for the universal element that applies to every life. Are the principles involved in Peter's problems common to all times and places? If so, where do we meet them in our day and lives?

Putting Peter into practice. No teacher should be satisfied to have the class study Peter and then do nothing about the matters that have been discussed. Peter was an evangelist, a missionary, a church organizer. The quarter leads up to the Easter season. Cannot your class give practical expression to what has been learned by taking an active part in some concerted effort to bring others to Jesus? How long since your class has had a membership campaign? The Home Mission study-book for this year is *The American City and Its Church.* Peter helped found churches in many cities of Asia Minor. We must study our cities to discover how the church may function in the great city.

Dramatization. There is an excellent religious drama depicting the character of Peter. The presentation of this by members of the class would bring the three months of study to a fitting close. It is by Mary P. Hamlin, and entitled "The Rock." (Copies may be ordered from the Publication Society; 50 cents, postpaid.)

A CALIFORNIA HOME BUILDERS' CLASS

By J. Elmer Russell

ABOUT eighty men and women whose ages run from twenty-five to forty make up the active membership of the Home Builders' Class of the Hollywood-Beverly Christian Church of Los Angeles, California. This far-Western class lays emphasis on marriage and the home.

The "Purpose of the Class" is set forth as follows in a printed folder:

"Believing that the home is one of the most vital and fundamental institutions in the social structure of life, we have organized the Home Builders' Class for young married couples.

1. To provide an educational opportunity in the art and work of home building.

2. To provide an opportunity for discussing the problems of life.

3. To provide an opportunity for spiritual training and expression in the program of home building.

4. To provide an opportunity for mutual helpfulness and for social service through the cooperative strength of the class."

A great many young married folks' classes do not lay special emphasis upon marriage and the home at their class sessions, but deal with a great many other important questions.

Probably the interest of the Home Makers' Class of Los Angeles is due in part to its teacher who is the pastor of the church. This teacher has specialized in literature on the home. It is said that he has more than seventy-five volumes in his library relating to marriage and the family.

If it is true that "Like teacher like class," the Home Makers' Class is naturally devoted to a study of the question of Marriage and the Home.

Recent Books

Order All Books from The American Baptist Publication Society

THE REBIRTH OF VENKATA REDDI: A STORY OF INDIA. By Pearl Dorr Longley. The Judson Press. About 425 pages. Illustrated. Price, $2.00.

This is not a missionary-book, in the usual sense; it is a gripping novel of family and social life in the India of today. The position of woman, child marriage, Mahatma Gandhi, are constantly to the fore in the narrative. The author has been engaged in missionary work in South India for thirty years and has had an intimacy with Indian life that few are privileged to enjoy. Her pictures and revelations must be taken as of great value. The tortures of Venkata Reddi and his son Rajanna as they seek the newer freedom, and the wall of woman's cruel bondage to the past that they have to encounter give the book a poignant, almost desperate tone; yet it is free from the callous pessimism of *The Good Earth,* or the overdrawn realism of Katherine Mayo.

Good judges of this sort of literature, who have read the manuscript, predict that the book will have a wide reading and attract no little attention.

GROWING INTO LIFE. By Basil Miller. Fleming H. Revell Company. 1938. 155 pages. Price, $1.50.

Dr. Miller writes in a fluent, popular way which makes for easy reading, but what he writes is based always upon thorough study and the best psychological principles. The book deals with the problems of adolescence. The chapter titles are: "Growing Into Life," "Basic Psychological Principles," "Crisis of Adolescence," "The Mental Reactions of Adolescence," "Expanding Horizons of Adolescence," "Adolescent Complexes and Escape Technics," "Abnormal Behaviour and Mental Hygiene," "Allurements to Right Doing," "Making the Most of the Adolescent's Life," and "The Religion of Adolescence."

CHRISTIAN BEGINNINGS. By Morton Scott Enslin. Harper and Brothers. 1938. 538 pages. Price, $3.75.

To such standard "Introductions" to the New Testament as those by Jülicher, Moffatt, Bacon, Goodspeed, and Lake should now be added this scholarly and comprehensive work by the professor of New Testament Literature and Exegesis at Crozer Theological Seminary. Its larger size makes possible a somewhat fuller treatment of the New Testament books and the related problems of authorship, date, and purpose than was permitted to either Goodspeed or Lake. The book is written in such a readable style that it can be used and enjoyed by any thoughtful layman. The first nine chapters recount the history of the Jews during the period when they were subservient to Rome. This furnishes the background necessary for a proper understanding of the Gospel story. Chapters X to XIII treat of John the Baptist and his followers, Jesus and the Galilee Mission, the Dawning Church, and the Developing Church. The third and main section of the book is devoted to the literature produced by the Christian movement. Each book of the New Testament is treated in detail. Included in this section—and it is a valuable addition—are chapters on the increasing sanctity and transmission of the New Testament books, the formation of the Canon, the discovery of manuscripts, the men who translated and analyzed them, and "modern speech" versions. The book is the result of years of scholarly research. Here and there a point of view is expressed which may be disturbing to conservative students—for example, the author adopts the now rather widely accepted view that certain of the epistles are pseudonymous, "Paul-like rather than Pauline"—but no statements are made without good historical support, and the book throughout evidences a reverent attitude toward Scripture. It undoubtedly will become a standard text for colleges, theological seminaries and the minister.

THE CHURCH TAKES ROOT IN INDIA. By Basil Mathews. Friendship Press. 1938. 198 pages and map. Price, cloth, $1.00; paper, 60 cents.

Doctor Mathews, who has given us so many helpful missionary education texts, in this his latest book furnishes us with observations made while on a protracted visit to India during 1936-1937. This information is timely and significant, for a new India is coming to birth: "What is here essayed is a picture of that swiftly-growing Christian community in India whose influence is already out of all proportion to its numbers and whose membership increases with such startling speed. In particular I have tried to present an intimate first-hand understanding of the complex of human relations that give inexhaustible fascination to the Indian village, which will be the inevitable foundation of the new India as it has been of the old."

GOD IN OUR LIVES. By Rolland W. Schloerb. Harper & Brothers. 1938. 126 pages. Price, $1.50.

The distinguished successor to Dr. Charles W. Gilkey in the pastorate of the Hyde Park Baptist Church here essays the difficult task of defining the word "God." The statement which he gives, while in complete harmony with the best that the philosophers and theologians have been able to set down, is at the same time simple and intelligible: "The religious person seeks to live in harmony with the reality which produces the highest life in man and society." God is the word which we use "to denote that reality which is life-fulling." He then proceeds to answer the inescapable questions: "Is God Real?" "Is God Loving?" and "Can We Trust God?" In answering these significant questions, the author displays a wide acquaintance with the best in literature.

DINABANDHU: A BACKGROUND BOOK ON INDIA. By Ruth Isabel Seabury. Friendship Press. 1938. 182 pages with map. Price, cloth, $1.00; paper, 60 cents.

Groups studying India will be grateful to Dinabandhu. Dinabandhu—his name means "brother"—is really a composite of all the people of India. In her book Miss Seabury lets him tell us about his homeland, its life, history, and government; about his Christian experience and his need of Christian friends. Thus there has been brought together reliable information and useful source material—that could not be secured elsewhere save by patient research and extended travel.

STUDIES IN HYMNOLOGY. By Mrs. Crosby Adams. Cokesbury Press. 1938. 96 pages. Price, $1.00.

Based upon lectures which the author gave at a conference in Montreat, North Carolina. The interest aroused was such that she was asked to make of her lectures a brief text suitable for use by any group desiring a better knowledge of church music. Mrs. Adams shows that church music has its foundation in the Bible, then traces the development of hymnody from its earliest beginnings to the present day.

THE HERO OF AQUIDNECK: A LIFE OF DR. JOHN CLARKE. By Wilbur Nelson. Fleming H. Revell Company. 1938. 95 pages. Price, $1.00.

Clarke was one of the outstanding men of the seventeenth century. Together with Roger Williams and Obadiah Holmes he labored indefatigably for a "full liberty in religious concernments." This book, carefully prepared by the present pastor of the First Baptist, John Clarke Memorial Church, Newport, R. I., will help us appreciate our indebtedness to this early Baptist.

Lesson Topics for January

January 1. ANSWERING GOD'S CALL. John 1:35-42; Luke 5:1-11.

January 8. THE PLACE OF COMMENDATION AND REBUKE. Matt. 16:13-25.

January 15. PETER SEES CHRIST'S GLORY; OR THE TRANSFORMING POWER OF PRAYER. Matt. 17:1-18; 2 Peter 1:16-18.

January 22. PETER DENIES HIS LORD; OR MEETING UNEXPECTED TEMPTATION. Luke 22:31-34, 54-62.

January 29. PETER DECLARES HIS LOVE; PROVING OUR LOVE FOR CHRIST. John 21:11-19.

International Sunday School Lessons

(Improved Uniform Series)

Fourth Quarter, 1938: The Ten Commandments and the Teachings of Jesus

AIM: To help the student interpret the Ten Commandments in the light of the teachings of Jesus and to apply them in personal and social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permission.

Lesson 10. December 4

MODERN FORMS OF LYING

Exod. 20: 16; Matt. 15: 19, 20; John 8: 42-47; Eph. 4: 25

[This lesson written by Hillyer H. Straton, Th.D., Muncie, Indiana]

Devotional Reading for the Opening Service: Revelation 21: 21-27

KEY VERSE: Behold thou desireth truth in the inward parts.— Ps. 51: 6

Exodus 20: 16

16 Thou shalt not bear false witness against thy neighbour.

Matthew 15: 19, 20

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

John 8: 42-47

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
43 Why do ye not understand my speech? even because ye cannot hear my word.
44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
45 And because I tell you the truth, ye believe me not.
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Ephesians 4: 25

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

A Bible Message for Every Day

Monday. The Ninth Commandment. Exod. 20: 16. This commandment needs restudy, for the basic sin of lying is witnessing to something that will hurt your neighbor. Moses is not concerned here with a social grace and expressions of appreciation to a host, but with fundamentals of truth.

Tuesday. Gehazi's Sin. 2 Kings 5: 20-27. This is illustrated by Gehazi's sin. His lie to Naaman did not hurt the Syrian, for he had come prepared to make large gifts, but it did hurt Elijah, Gehazi's master, by putting him in the false light of performing a cure for mercenary reasons.

Wednesday. God Hates Falsehood. Prov. 6: 16-19. We would expect God, the very essence of truth, to hate all falsehood. From the earliest book in the Old Testament to the latest book in the New, God is a God of strict morality. We should remember, too, that Jesus said, "I am . . . the truth." And he lived it—and died for it!

Thursday. The Sin of Lying. Acts 5: 1-11. Ananias and Sapphira were punished severely for their lying because God had to set an example of absolute and uncompromising truthfulness before the early church.

Friday. Truth Telling. 1 Sam. 3: 10-18. Eli fell down in training his sons, but he did not add to his failure unwillingness to hear what God had to say. We can well understand the courage that Samuel must have possessed to speak the truth concerning Eli's sons to the venerable old priest.

Saturday. The True Children of God. John 8: 42-47. Jesus is uncompromising in saying that those who lie are children of the devil, the father of all lies. God's children will have a passion for truth telling.

Sunday. The Blessings of Truthfulness. Ps. 24: 1-6. God promises unmistakably that he will bless those who have clean hands and a pure heart. The blessing promised here is spiritual, not material. It is the opportunity of worshiping in the Temple.

At the Threshold of the Lesson

Religions without morality are doomed. Man is incurably religious and from the dawn of history to the present he has had as many types of religion as it would be possible to imagine. Some of these various religions are still found on earth. Christianity is among them. The question naturally comes to mind, "Which is the true religion and will religions other than Christianity survive?"

It is a foregone conclusion that as man increases in knowledge and in education all religions will be subjected to pitiless criticism. Only those religions that can satisfy a modern intellect as well as a modern heart will survive. It is further self-evident that if a religion is to survive it must be completely and fundamentally moral. Only Christianity fulfils all of these requirements. No religion that sanctions even the slightest immorality, in the broad sense of the term, can stand. This is the fundamental lesson of Ananias and Sapphira. The early church had to learn that God would not stand for even a half-truth.

The genius of Judaism and Christianity is that from the beginning they have stood four-square for uncompromising morality. Jehovah is a God of holiness and he demands strict holiness on the part of his people.

Modern commercial, national and international lies. Before the advent of modern newspapers and means of communication lying was largely a matter between two individuals. A man asked for and either did or did not receive the truth. If he were harmed because he did not receive the truth only a few people were involved. Today a falsehood can change the destiny of a whole nation, and is capable of plunging a world into war. Peoples of the earth have rightly felt that old-school diplomacy, with its secret meetings and evident dependence upon falsehood should be abolished. The safety of nations a

well as individuals within the nation depends upon open treaties.

However, the average man suffers more from commercial lies and half-truths. He is bombarded by a constant barrage of "superior, best, unsurpassed, finest." It is very difficult to judge from modern advertising the true value of a product. One of the great New York department-stores recently began a program of strict truth in their advertising policy. This is a step in the right direction.

Propaganda is one of the ugliest words in our language, for it implies the molding of public opinion by fair means or foul. Much propaganda is based on half-truths and direct falsehood. Today we are increasingly recognizing the glorious privilege of a free press. Dictatorships, with all of their suppressing of human rights, are impossible without a strict control of the press. Truth is withheld from the people and falsehood is put forth in order to maintain a certain group in power.

The Lesson Before Us

Exod. 20:16

I. Hurting Your Neighbor

The ninth commandment. A thing is not wrong because it is forbidden by the Ten Commandments. It is forbidden by the Ten Commandments because it is wrong. The early chapters of Genesis show us that it was wrong to murder centuries before God ever gave Moses the Ten Commandments. In these Commandments we have a codification of moral law. At the very beginning of the Hebrew nation Jehovah lays down rules of the strictest morality. In the words of Proverbs 6:16, "The Lord hates a lying tongue and a false witness." God hated lying in Moses' day fifteen hundred years before Christ. He hates lying just as much today. The word "hate" is none too strong because men are harmed as much by lying as any other one factor. God "hates" anything that harms men. This is why He is so opposed to sin in all of its forms. In the words of "de Lawd" of *Green Pastures,* "I jes' can't stand sin."

"Lying is wrong because it deprives a man of his rights," said the late Barnard C. Taylor in establishing the basis for God's commands to Moses. Stealing and murder are wrong for the same reason. A man has a right to his life and to his property. Likewise he has a right to the truth, and when we lie we deprive him of that right. It is interesting to observe that God places lying on the same plane that he does murder, stealing and adultery. John in Revelation 21:8, in his terrible catalogue of those who "will have their part in the lake which burneth with fire and brimstone," says that it will include "the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers and idolaters, and all liars."

Lying among the worst of sins. Even if we could divide sins into small and great, which the Bible does not do, lying would be among the great sins. Christians should take special warning, because though lying is among the most heinous of sins it is one of the easiest to commit. A man might never think of stealing or killing someone while a lie will slip from his tongue with apparent ease.

"Thou shalt not bear false witness against thy neighbor." In the Ten Commandments the prohibition against lying appears in this form. Leviticus 19:11 says, "Ye shall not steal, neither deal falsely, neither lie one to another." It is interesting to observe that Moses words the prohibition to show how lying is harmful. Because lying is easy and because too many people have a category of "white lies," Moses shows wherein the evil of falsehood comes. Fundamentally a lie hurts your neighbor, therefore it is wrong.

II. Things that Defile

Matt. 15:19, 20

Ceremonial defilement. Practically all ancient religions and many modern ones have certain rules the breaking of which disqualifies a man for worship. The Hebrew considered that the pig was an unclean animal. Even to touch a pig defiled a man. The good Jew was quite careful to wash his hands and even his whole body to avoid all types of defilement. From our modern knowledge of dietetics and hygiene we see the wisdom of many of the Old Testament prohibitions that were ceremonial in nature. They promoted a healthier type of life than would otherwise have been possible.

The mistake the Jews made was not in washing their hands. As a good Jew Jesus was quite scrupulous about cleanliness. The trouble was that men were carefully washing their hands, they were keeping the law with such minuteness that they even tithed the tiniest seeds their farms produced, but at the same time they forgot the weightier matters of mercy, justice, and love for their fellows.

Things that really defile. Jesus went to the core of the difficulty. He said that a man is not defiled by the dirt on his hands but the dirt in his heart. In a catalogue of the lowest crimes—"evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies"—Jesus places false witnessing along with the others. He was to know the full meaning of the crime of lying, for at his own trial only false witnesses could be found to accuse him.

III. Recognizing Truth

John 8:42-47

The self-evident character of truth. One of the best arguments for the inspiration of the Bible is that in it we find God acting and talking as we would expect God to act. Unless man's conscience has been warped out of shape he has the faculty of recognizing things that are true, honest and good. Jesus said to his Pharisaic enemies, "If God were your Father, ye would love me." From that day to this men of true discernment have looked at Jesus and seen in him our most perfect conception of God. Not one of his enemies could convict him of sin because his life was spotless before them.

The Pharisees were not able to recognize truth in Christ because "having eyes they saw not." They were so blinded by their own prejudices and by the essential immorality of their lives that the best, purest and wisest among the sons of men seemed to them "a son of Beelzebub." Jesus rightly accused them, "Ye are of your father the devil . . . he was a murderer and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."

"I am the way, the truth, and the life." In him we see the way, from him we have the truth, and by him comes life that really matters. Jesus taught us truth about God when he taught us to pray, "Our Father." He taught us truth about man when he said that a man was of greater value than many hogs. The latter is a lesson that we have yet to take to heart. He taught us truth about sin when he said, "Whosoever committeth sin is the servant of sin." He taught us truth about mercy and forgiveness when he said to the woman taken in adultery, "Neither do I condemn thee, go and sin no more." The list is almost inexhaustible.

In his atoning death on Calvary he taught the supreme truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The wonder of John 3:16 is that men have found it true experimentally. They have received new life from believing on Jesus as the Son of God, and their Saviour in this life and the life to come.

IV. Speaking Truth. Eph. 4:25

The best evidence of the new birth is the new life. A man may claim conversion, he may even be a member of a church, but unless he shows forth the new life there is rightly a question as to his status. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Paul tells us that we become sons of God and joint heirs with Christ. But no man can be a brother of Christ whose heart is not animated by the truth that belonged to Jesus. If he is truth every word we speak ought to be true. Christians ought constantly to be moved by the sincere desire to tell the truth and to live the truth (cf. John 14:6).

Practical Questions for Class Discussion

¶ Is it lying when someone unknowingly makes a statement that is contrary to fact?

¶ Are lies ever justified? If not, why not?

¶ Do people always have a right to certain facts? Is it possible to withhold facts from them without lying?

¶ Which is the greater sin, lying or stealing? Does the Bible make any distinction?

¶ Is truthfulness the best policy? Should truthfulness be a policy or should it come from the heart?

¶ What ought to be the motive for strict truthfulness? Should it be a desire to escape hell and enter heaven or should it be a desire to bless our neighbors through our truthfulness?

¶ In the matter of truthfulness, does the end we seek to attain ever justify untruthfulness?

¶ Do you think that it helps in a court of law to have a witness swear that he will tell the whole truth?

¶ Is it possible to make a statement strictly in keeping with the facts and yet be lying? In other words does the attitude enter into the whole question?

Notes and Comments

The sin of Gehazi. Matthew Henry says, "One would have expected that Elisha's servant would be a saint, but even Christ himself had a Judas among his followers. Gehazi sinned in that he misrepresented his master to Naaman as one who had soon repented his generosity . . . there was danger of his alienating Naaman from that holy religion he had espoused."

Naaman was a foreigner and Gehazi was quite ready to despoil "this Syrian." He even fooled himself into thinking that Jehovah would sanction his deed, "As the Lord liveth I will take somewhat of him." In God's sight dishonesty between nations is just as evil as dishonesty between individuals. A man is not a just prey for us simply because his skin is a different color or he belongs to a different country than we do.

The devil the father of lies. "He is a deserter from the truth . . . He is destitute of the truth and he is a friend and patron of those who lie." Those who lie certainly are in bad company!

Regarding truthfulness, Austen K. de Blois says: "The honest man's speech has a twofold character. It is in itself truthful, and it corresponds with the thought and feeling of his innerself. There are crafty hypocrites who speak honest words while treachery or lust lurk within them. Absolute honesty is the sign-manual of sterling Christian character. He who is honest with God and men is true to himself."

God loves an honest man. People trust an honest man. The devil hates an honest man. For these three reasons honesty is a priceless treasure. And for lots of other reasons.

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

THE SIN OF LYING

According to the prophets, liars are "out"; according to Jesus, they are an abomination; according to the Gospel writers, they are barred from heaven; according to the Psalmist, honesty is a state of mind (see Key Verse).

Consider the beautiful imagery of Revelation, picturing the City of God: twelve gates, each a solid pearl; streets of gold; no darkness of night. It would be preposterous to have liars moving around in such figurative splendor; they just don't fit.

Justice is built on truth. Perjury is a crime. "Do you promise to tell the truth, the whole truth, and nothing but the truth, so help you God?" The courts provide the oath. For how can justice be dispensed in an atmosphere of deceit and suspicion? One reason why justice sometimes is defeated in our courts is because of false testimony. Lawyers have been known to commit subornation. Collusion between client and lawyer has involved dishonesty. Truth, being needed everywhere, seems to be acutely needed in our judicial procedure.

Patriotism banks on truth. The oath of allegiance is of great significance. The Constitution, the laws, the flag and the country for which it stands, are considerations than which there are none more vital. A few months ago a big convention of an allegedly subversive, radical organization was held in the midst of American flags, draped on platform and wall. Only a very few years ago, that same organization was accustomed to display the red flag in its meetings. Critics of the organization think the use of the Stars and Stripes is a "blind" or ruse to deceive the legal or self-appointed guardians of the sacred rights of liberty. Others believe that the organization has come to realize that justice, freedom and democracy are obtainable within the prescribed limits of the Constitution of the United States. At any rate, fidelity to the oath of citizenship acquired by aliens, and the obligations of native-born citizens, both involve honest interpretation and straightforward behavior.

The very operation of government must rely on honesty. The taking of the oath of office is the prerequisite to induction into the duties of that office. Do you sometimes become cynical and wonder whether or not it amounts to anything? We know that an honest and efficient police department in any American city could clean out the thugs and racketeers. Somebody in responsible position is "in cahoots" with the rascals—with the *other* rascals, is what I should have said. Even more important than the evil wrought by the "rackets" is a growing disposition on the part of the American people to tolerate them. Our office-holders—many of them at any rate—will become careless about the observance of the oath of office, if we ourselves are careless about our duties as citizens.

Senator Bailey, of North Carolina, in an address before Colby College, June 20, affords us pertinent comment:

"The weakness here in our land now is in want of moral restraint rather than morals, of sensibility rather than sinister design; but it is quite as fatal as if it were frankly immoral, and more effective because it is not."

The honest man will not demand an honesty for others that he does not himself exemplify.

Our home life depends upon the practice of honesty. The marriage vows of course are *vows,* promises, plighting of faith, exchanges of confidence: "Wilt thou have this woman?" and "Wilt thou have this man?" are built upon the expectation that the "I will" and the "I do" involve a full commitment to the significant and holy situation. Honesty in marriage would preclude not all but very many divorces.

Now what shall we say about honesty in business? Do we have it or do we not? At lunch in our Faculty Club a few days ago I chanced upon a professor who teaches advertising. I advanced the notion that advertising is on the down grade, that is, as to adherence to truth; more skilful, to be sure, but less dependable. Well, he took an exactly opposite position. He believes advertisers, by and large, are honest and dependable, and *are becoming more so.* The professor should know. I hope he is right.

"Are these eggs fresh?" What a time a grocery-clerk must have with that very proper question, so often put by the discriminating housewife while shopping for dinner.

"Is this good for chapped hands?" Pity the drug-clerk, if one of his ambitions is to be honest.

"Is this all wool?" What shall the dry-goods clerk say? He has been instructed to sell, to sell it as woolen.

[1] Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity.*

"Did you hear the story about Mary and her fight with Jim?" If you do not want to encourage gossip, what are you going to answer?

It is rather hard to be honest—if you are going to mix around with people any!

Before My Class of Women

Colena Michael Anderson,
Redlands, California

Outside the shed door of my aunt's house stood a can of mustard. In all my long life of five summers and four winters I had never seen such a large can of that which my appetite craved and my mother restricted. Here was my opportunity to have all I wanted. I dipped my finger into the golden contents, but it was not mustard. It was paint. Then I saw the brush. Something of the intensity of my disappointment must have gone into that swift yielding to a temptation, for the next minute there stood—or rather ran—a thick, broad brushful of yellow paint against the dull old gray of the door. It stood out with startling vividness. I tried to wipe it off, but it would not be wiped.

In panic, I ran home. A few moments later my aunt came over. I wished I'd die before she asked about that paint. But I did not die. Instead, I lived to tell my first lie.

"No, I didn't do it." As simple as that! You just took a long breath, and shut your eyes, and said it. And there it was, and it wasn't half as hard as you thought it would be. Why had I wanted to die? Living was a lot nicer than dying, especially when it was so easy to do something you knew you shouldn't do, but that was fun to do, and then get out of it by just saying you had not done it.

But when I saw my mother's face I knew immediately and very surely that it was not as simple as that. She was looking at the yellow stains on my apron and my hands, and death in any form would then have been far less terrifying and painless than the look I saw on her face and the sadness I heard in her voice.

Queer how little she cared about the mustard on the shed door! Why, I could have painted the whole house yellow and, if I had told her, she would not have been one one-hundredth as displeased as she was because I made just one stroke and told a lie about it.

When I observe how some adults glibly indulge in modern forms of lying, I am sure that they do not have the warning, purging memory of a can of yellow paint. Witness, for instance, the ease with which otherwise honest parents lie about the age of a child. There is the sign at the railway station, "Children over six must pay half-fare."

And the sign at the organ recital, "Children under four not admitted." How ridiculous! Patsy Ann's a good little girl. Sue, her mother, hopes to make a musician of her. She simply must hear the concert. Besides, she's almost three and a half, and that's just this side of being four, and Patsy is tall for her age. So Sue decides she'll pretend not to have seen the sign, and, if the usher says anything, she'll just tell him a little white lie. And she does.

But Patsy pipes up, "No, Mummy, I'm not four yet. Don't you remember you wouldn't let me have four candles on my cake?"

"Hush, Patsy dear. Not so loud. I'll explain to you when we get home."

But at home, when Patsy says, "Now tell me," and Sue stumbles through some kind of an explanation the three-and-a-half-year-old seems suddenly very stupid or very stubborn and Sue does not like the look that comes into her baby's blue eyes.

Or take Patsy's daddy filling out the papers for his income-tax returns. Bill, Patsy's twelve-year-old brother, is leaning over father's shoulder.

"Takes a lot of arithmetic to figure out all the percentages, doesn't it, Dad?"

"You bet it does, son."

"What's this column for?"

"That? Oh, that's for the charities report." Dad quickly moves his hand to cover the column.

"Don't be so modest." Bill playfully pushes away his father's hand. Then, seeing the size of the figure that represents the total of all gifts to churches and charities, he gives a long whistle.

"Whew! I never knew you gave so much. Fifteen percent of your salary! Why did you tell that visiting committee from the church that you didn't believe in tithing when all the time . . ."

"Well, you see, son. . ."

But what Bill sees speaks so loud he cannot hear what his father is saying, for Bill is reading the explanation about a fifteen percent exemption on gifts to charities. Slowly he withdraws his hand and, without another word, leaves the room. Even through the closed door his father is conscious of his son's eyes upon him, and over his spirit comes a heavy load, a load that far outweighs the burden of the mathematical calculations.

Vacation comes and the family takes a trip by car. They travel through several states. Their only disappointment is in their radio. They can get nothing from it but static. In disgust, Sue says, "Give me the key. Let's forget we ever had a radio in this car."

When they enter a certain state, Bill reads a sign, "Speed law enforced—45 miles an hour." His father repeats it with a wink. His mother repeats it with a warning. Patsy Ann repeats it with a lisp.

"Well, now we all know it," Dad says, and steps on the accelerator.

The indicator creeps up to 50, 60, 70, 80, 85. Out of the corner of his eye Dad sees Bill's grin. The boy is with him. That little incident of the income tax is behind them. So is the brown-shirted friend on the motorcycle.

Bill nudges his dad and winks as he says, "Caught you this time, Dad, but it was worth it. 85! And does she hum!"

"From out of state, I see," the officer drawls, draping himself on the window-ledge. "Not familiar with our speed law perhaps. Forty-five an hour."

"Forty-five! I didn't know that." Bill hears his father's voice and Bill's eyes grow big. He hadn't known before that his father was such a good actor.

"Can't you read?" The officer's drawl coils itself ready for the final dart. "There are signs all along the way."

"No, we didn't see them," Mother speaks in her turn. "We were all so interested in the radio." "Didn't hear any radio when I passed you," the officer says, reaching for his little book.

"That's because we always keep it low so as not to be a nuisance on the highway."

So! Mother was a good actress, too! Only this was different from acting.

When they return home, Aunt Martha invites them over for dinner. She makes a party of it, using the new lace table-cloth she brought back from Italy.

Bill is eating the last bite of his first piece of cake when his mother says, "You must have paid a lot of duty on this cloth, Martha. It's exquisite."

"Not a cent," Aunt Martha answers, passing the cake to Bill. "I had all the storekeepers make out reduced sales slips for me, but when I figured up everything I already had a hundred dollars' worth for duty free, so I just crumpled up this cloth and put it in my laundry bag and—— Why, Bill, what's the matter? Aren't you going to have another piece of cake? I made it just for you."

But Bill has lost his appetite. He is seeing a yellow stain on the hearts of those who are nearest and dearest, and the sight leaves a dark-brown taste in his soul.

The Lesson Illustrated

The Straight Line of Truth

A boy when asked to tell what he thought truth meant, drew a straight line with a pencil and said, "That's what it means." Of all the definitions of truth, that is the simplest and in some ways the best.

Straight! Yes, that is what truth means. Honest speaking and honest doing suggest the straight-ahead line, in which there is no turning away from one side to the other, but a steady course toward one definite end. That is how the best time is always made, as it is also the way in which the best living and working is done. There is something unpleasant about the crooked line; it suggests carelessness and inaccuracy,

and so the conduct that is not careful, and honest, and true, we call crooked. If we wish our lives to count for anything they must be straight—aimed straight to accomplish a wise and noble purpose and kept in a straight course along the way.—*Wellspring.*

Traffic Signs Needed

A minister was driving along a country road with one of his young parishioners, who, like many young men, liked to argue on matters of religion. The minister listened to him without much comment as he expounded his views, merely saying bluntly:

"So you object to the Ten Commandments?"

"N-no," stammered the young man, "not their purpose and object—but—well, hang it, a fellow hates to have a 'shall' and 'shan't' flung in his face every minute! They sound so sort of arbitrary!"

The minister hid an involuntary smile. A few minutes after the boy suddenly exclaimed,

"You've taken the wrong turn! That traffic-sign said, 'This way to Holden'!"

"Oh, did it?" returned the other, carelessly. "Well, maybe it might be a better road, but I hate to be told to go this way and that by an arbitrary old sign!"

An embarrassed laugh from his red-faced traveling companion told the minister that his shot had struck home. They were soon facing the way of the "arbitrary" sign.—*Mrs. A. B. Bryant.*

Lesson 11. December 11

MODERN FORMS OF COVETOUSNESS

Exod. 20: 17; Luke 12: 13-21; 1 Tim. 6: 6-10

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Proverbs 22: 22-28

KEY VERSE: Thou shalt not covet.—Exod. 20: 17

Exodus 20: 17

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Luke 12: 13-21

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

1 Timothy 6: 6-10

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

A Bible Message for Every Day

Monday. The Tenth Commandment. Exod. 20: 17. As "lust," covetousness is included among the seven deadly sins. But are not all sins "deadly"?

Tuesday. The Sin of Covetousness. Luke 12: 13-21. The word of caution, "beware," is appropriate, for covetousness is one of those sins that creep insidiously (unbewares) into the life.

Wednesday. A Root of All Evil. 1 Tim. 6: 6-10. "Root," too, is a fitting word, for money-love gets a deep hold of the heart and life; and as it grows crowds out the roots of righteousness.

Thursday. Greedy for Position. Matt. 20: 20-28. Did Paul have in mind this incident, the mother and the sons, and Jesus' words—by way of contrast—when he wrote Philippians 2: 5-9?

Friday. Judas Sells His Friend. Matt. 26: 14, 15. No wonder that Paul should give Timothy that warning (1 Tim. 6: 10), remembering the awful deed that cupidity led Judas to commit. But is any Christian safe—immune?

Saturday. Ahab's Covetousness. 1 Kings 21: 1-20. You have to be right up-and-down with covetousness. If you can't—and shouldn't—have what you want, forget it! Ahab childishly moped (vs. 4), and kept coveting, and so sinned.

Sunday. Warning Against Greed. Prov. 28: 16-25. These Proverbs are as up-to-date as the wisdom of the columnist in your morning paper or the sermon you heard last Sunday morning; and as needed. "He that hasteth to be rich"—is still with us!

At the Threshold of the Lesson

The commandment in Deuteronomy (5: 21) has a slightly different wording, "wife" and "house" being transposed, and "wife" put in the first clause; "his field" is also inserted after "house." "Desire" here is the same Hebrew word rendered "covet" in Exodus, while "covet" is a different Hebrew verb, yet of practically the same meaning.

In their original (Mosaic) form the Commandments were probably brief, one-clause statements, and concise like Exodus 20: 13, 14, 15. It should be remembered that the text of the Hebrew Bible as we have it did not take definite form until around A. D. 200.

When Plato two and a half millenniums ago planned his ideal state he tried to banish from that state's scheme whatever might make men care more for material possession than for knowledge and virtue. When Dante pictured hell's population he represented one of its largest constituencies as made up of those who on earth had had inordinate love for the things of the earth. Cervantes makes Don Quixote say of his age: "There are only the Haves and the Havenots. Everyone wants to be in the former class." An American journalist declares that an outstretched palm and a grasping hand represent American society as well as any symbols that one might suggest. Yes, Jesus' teaching is always timely!

There is only so much land, so much money, so much property of whatever sort in the world, and if you have a great deal—no matter what your right to it may be—you can't help thinking that you have someone's else share perhaps the shares of many persons. The thought is disturbing—or should be.

Today the commandment might read: "Thou shalt not covet thy neighbor's automobile, his large salary, nor his trip abroad—nor his wife's fur coat."

The Lesson Before Us

I. The Tenth Commandment

Exod. 20:17

The word "covet" as used in the Bible is not exactly synonymous with "desire"; it has the sense of "eagerly desire" ("lust after"). In the Greek Old Testament the word is *epithumeo* (quoted in Rom. 7:7 and 1 Cor. 10:6), which goes back to *thumos,* interpreted by Thayer as "the panting spirit turned on an object"—and the thought of "boiling" is involved, or "zeal," in the New Testament word.

Obviously, "covet" may be used in a good sense (Ps. 19:10; 68:16, where "desire" is "covet" of the commandment). Paul has, "Covet earnestly the best gifts" (1 Cor. 12:31). Young children in learning the Ten Commandments sometimes mistake the true sense of the word, and so gain the impression that almost any desire is wicked.

It should be noted that this commandment is of all the ten the most personal one. In violating the others God and men are wronged—in the case of men, their harm results—but here the hurt comes home to the man himself. "It legislates for the control of thoughts and desires." And it is the most inward of the Commandments, forbidding not an external act, but a hidden mental, heart state. In this respect it reminds us of many of Jesus' teachings, his principle of "from the heart out into life and conduct."

It may for a purpose stand last and conclude the Decalogue; for nearly all the other commandments enter into its violation. Covetousness will take one into many devious sinful ways. Covet property, for example, and not infrequently there will be the awful sin of murder (Ahab-Naboth; 1 Kings 21), or sacrilege (Achan; Joshua 6); at least stealing (Joshua 7:21). So this commandment supplements the eighth. Adultery may follow from coveting another's wife (David-Bathsheba; 2 Sam. 11). Many a man has broken the first two commandments putting the wealth or fame that he inordinately desired so to the fore in his life that the one or the other became a god which he worshiped. Or such covetousness will lead to a desecration of the Sabbath, with work or business.

II. Things or Spirit?

Luke 12:13-21

Perhaps this man was being unjustly deprived of his share in some property that had been bequeathed to him and his brother. Jesus doesn't go into that. He is here in the world as a teacher of religion; with vital, spiritual messages; and to help suffering, needy people. He cannot afford to spend his precious hours investigating and passing judgment upon questions of civil law.

Then, too, from the man's question and manner—or from what Jesus had heard of him—he perceived that he was all absorbed in material gain and advantage. Maybe the brother needed the money and he didn't. Nevertheless he wanted it—wanted all he could get—and more too! So our Lord has a preachment for him, and, as his custom was, he puts the lesson in a parable.

The man, and the man in the parable, represent a type and a class of persons, the materialists; more properly, the materialistically minded. The most of us are a little that way, but the class are thoroughly materialistic. They find their greatest happiness in things, good, bad, and indifferent—the more the better; in bodily ease and comfort; or if they are of a grosser nature, in eating, drinking—perhaps indulgence of the appetite of sex. Life for them becomes a hunt (a coveting) for new and more satisfactions of the sort.

Over against this life attitude is the spiritual. Persons of this class are not necessarily religious, as we use that word. Perhaps they place life's highest values in terms of art, philosophy, invention; or in humanitarian endeavor. They value things, but with a true, sane valuation, for what they minister to the spirit.

Yet religion, at its best, is always an embodiment of the spiritual life attitude. And Jesus was preeminently a teacher of it, just as his life was an expression of it. He would have his followers be covetous—of the things of the spirit. The higher life which is the life with him, consists not in possessing things, or in their abundant possession. To cherish this life is life indeed, to despise it (to be "carnally minded") is enmity against God, and spiritual death (Rom. 8:6).

Men drift more readily into the materialistic attitude because it is the easier and simpler, the more natural—interpreting "natural" carnally. Its values are seen, while spiritual values are unseen. Its recompenses are at hand. Things you can touch and taste. With the spiritual, faith must enter in; and eternity. Too many of us are Esaus: "A bird in the hand is worth two in the bush."

Jesus found his emphasis on the spiritual a hard word for his generation. It has always been so. Yet covetousness and the worship of things are peculiarly furthered by very many conditions and features of our present-day life. When such an infinite number of new and attractive things are being offered us, how is it possible not to be "things-minded"? And when so many of the people around us have them, how difficult it becomes to keep the tenth commandment!

III. Godliness with Contentment

1 Tim. 6:6-10

If there was ever a man who could with good grace reaffirm Jesus' sanction of the tenth commandment and his advocacy of the spiritual attitude toward life—as we have been studying it—that man was the apostle Paul. We see him wandering around the Near East with practically no "things" except the clothes on his back (even his cloak and roll of parchments he carelessly left behind, 2 Tim. 4:13); we see him compelled to earn his keep wherever he happened to land and often hungry and in need (Phil. 4:12); yet he was happy, for he had learned the secret of "godliness with contentment"—learned it from Christ.

As has been already suggested, Jesus has no particular word against possession, even against the possession of money; it all depends upon how eagerly the money is "coveted," and for what; whether we intend to use the money beneficently, or let it use us maliciously. But even in those Christian churches that Paul had founded he had seen how easily cupidity can draw men away from Christ and wreck faith. So he thinks it well to repeat his Master's warning, and his Master's plea for the simple life.

Practical Questions for Class Discussion

¶ It has been pointed out that this is the one commandment that concerns the individual. Show, however, that covetousness may indirectly work harm to others, and to God.

¶ It is said that a great deal of the advertising of today, especially when it is set forth in attractive pictures and extravagant language, makes people want too many things, and things that they can't afford. What is your opinion about this?

¶ Do the arguments of the labor leaders have a similar effect, when they set the comparative poverty of the masses over against the luxury of the rich?

¶ Should you say that people in the city are more covetous, and have more wants and longings for "things," than people in the country?

¶ When is a man "rich toward God"? (Luke 12:21.) And poor "toward God"?

¶ Point out some of the ways in which wealth puts men under heavy temptation.

¶ What does it signify that Jesus applies "Thou fool" to the man in the parable? Give examples of people of that sort.

Notes and Comments

"In Jesus' mind this tenth commandment was indissolubly connected with the first, so that for him the Decalogue began and ended on the same note. A man whose heart was set on acquiring wealth, no matter what lofty purpose he had in mind for it, was set-

ting another god up beside the living Father on his throne of life."—*Henry Sloane Coffin.*

"**To Jesus the fat farmer (of the parable, Luke 12:16-21) was a tragic comedy.** In the first place, an unseen hand was waiting to snuff out his candle. To plan life as if it consisted in an abundance of material wealth is something of a miscalculation in a world where death is part of the scheme of things. In the second place, Jesus saw no higher purpose in the man's aim and outlook to redeem his acquisitiveness. The man was a sublimated chipmunk, gloating over bushels of pignuts."—*Walter Rauschenbusch.*

"**The rich cannot afford to forget these words,** for they disallow that gross manner of living and frivolous habit of mind which are the mark and the shame of plutocracy. The poor cannot afford to forget them, for they rebuke the degrading zeal of covetousness, which feeds the hatred of class against class and stirs men to strange tyrannies over their fellows."—*H. Hensley Henson.*

Covetousness is one of the things that needs to be watched because it steals upon us before we are aware of it. In order to enforce its meaning the tenth commandment names over some things that we shall not covet, but it does not exhaust the list by any means. For many of us it ought to read, "Thou shalt not covet thy neighbor's good times."—*Forward.*

"I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires:
But if it be a sin to covet honor
I am the most offending soul."
—*King Henry V.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE SIN OF COVETOUSNESS

"Take all you can get and look for more" is a motivation and behavior in direct contrast to the tenth commandment, and in direct opposition to the suggestion of Jesus, "Take heed and keep thyself from all covetousness."

"And I will say to my soul"——

I. Soul, things are going well with me.

SOUL. That is right.

I. My barns are full of grain; even the bigger ones I built.

SOUL. That is right.

I. The vines are heavy with luscious grapes.

SOUL. So I have noticed.

I. The sale of sheep is bringing an unusually good price.

SOUL. Yes.

I. You know, Soul, I have enough foodstuffs and provisions of one sort and another to last me for ten years or more. Besides all that, the treasure-chest is full of gold, and I can buy anything I want at any time.

SOUL. True, but even so, all these things are only transient, are they not?

I. Transient! What do you mean—transient?

SOUL. They are not significant in terms of the real purpose of life.

I. Nonsense, Soul! You are getting dry and dusty. You have a cramped philosophy. It is time we stepped out to do things, so what do you say to a good time? Take it easy—loll around all you want to. Eat—stuff yourself with choice viands from the importers. Drink—get out the oldest and choicest wines. Be merry—maybe some night-life would add a bit of sparkle.

SOUL. There is a difference, you know, between laying up treasures for yourself and being rich toward God. I believe the latter holds the real secret of deep peace and joy.

I. Piffle! Let's get going. Come and join me. Hurrah—for hilarity! Cut the gloom!

SOUL. I fear I can not join you. The fact is, I hear a commanding voice; *God is calling me.* Listen: "All these things you are prating about—whose are they?" I am going, going—you must come with me.

I. What may I take?

SOUL. Nothing, absolutely nothing. Leave them all behind. Come!

I. But all these plans to take my ease, to eat, drink and be merry——.

SOUL. Come! Hurry! You must talk it over with God.

The things of life crowd out that eternal thing, life itself. Too many of us can see a dollar a mile away without the aid of field-glasses. We like comforts and we are going to get them if we can.

Do we covet what we cannot get?

Do we desire inordinately?

Do we allow possession to become a passion?

Are the material things of life soul-subordinate or soul-superior?

Do we listen to our soul, or do we try to order our soul around?

These, reader, are not rhetorical questions. Look them in the face and give a straight answer.

Covetousness may be active and still be within the law. Mortgage foreclosures have often been cruel, inspired by legitimate intention to get what the law allows. Pressure for the payment of other forms of loans may be motivated by a consuming desire to get an increased favorable balance on the books. Contrariwise, failure to make payment may have the same sort of foundation.

I knew a prominent banker, in a city where I once lived, who met his obligations with very great reluctance. His money was fluid, but his disposition to pay was frozen. In the end he always sent the check. He was "good pay but slow." Perhaps it was only a habit. The appearance was that he liked to hold on to everything as long as he possibly could.

Covetousness in old Oriental life formerly put hospitality and courtesy to rout. The Persian Shah was accustomed to announce his visit to his subject—always a rich subject. Custom prescribed gifts to the ruler. The Shah's messenger preceded the royal approach. The subject was expected to entertain lavishly. His loyalty was deemed proportionate to his display. His gifts were expected to be proportionate to his loyalty. The messenger hinted at what the Shah expected to receive. Official and personal courtesy was subordinated to a consuming and inordinate desire for that which the other possessed. The subject gave with feigned delight. The Shah received with hypocritical expressions of surprise. That was the Oriental method of acquisition. Till the next visit, the subject exploited all *his* subordinates!

Life must not be a getting and a giving on any such basis. Modern methods in political life sometimes seem to be almost as crude. An appointive office is the reward for delivering a big block of votes, and the appointee is expected to contribute a percentage of his salary to further the interests of the chief. "The love of money is the root of all evil."

Beware the devilish proverb: "Every man for himself, and the devil take the hindmost."

Before My Class of Women

Colena Michael Anderson, Redlands, California

The topic for today, "Modern Forms of Covetousness," has something of the same effect upon me that a haircloth shirt must have had on a medieval penitent. It makes me want to squirm, but convention and good taste dictate that I yield not to the urge. So here I sit, outwardly seemingly at ease but inwardly most uncomfortable. My only avenue of relief is through confession.

We have just moved to California, and everywhere—in the homes of friends, in stores exclusive and not exclusive, at wayside stands, in restaurants, in beach resort apartments—I am seeing pottery in all the colors of the rainbow

and in some colors not in that bow. Everywhere plates and saucers, cups and platters and bowls in myriad shades of reds and greens and yellows and blues—everywhere but on my table and in my cupboard. And I want them. I want every piece I see, for each seems lovelier than the one before it.

In imagination I am possessed of many sets. I picture long, deep shelves in my breakfast-room looking like rows of flowers in a well-tended garden. And out of that imagining grows a great covetousness. All that keeps me from going to town this very minute to begin my collection is the realization that this article for the ADULT LEADER is already overdue.

I turn to the lesson for today, Luke 12:13-21. Familiar words. We know them almost by heart. Some of us can even drop the "almost." But, as I read, the words blur. The page looks like a double-exposure film. By concentrating I am able to separate the images, and see the latest exposure apart from the former.

I give it to you as I see it:

Take heed and keep yourself from covetousness, for a woman's happiness consisteth not in the abundance of the things which she possesseth. Let me speak a parable unto you. The kilns of a certain country brought forth plentifully and colorfully and a certain woman reasoned within herself, saying, "Of the product of these kilns I shall have all that my heart desireth," and she went to the shops until her hands and her car would hold no more. Then again she reasoned with herself, "What shall I do, because I have not where to bestow this pottery?" And she said, "This will I do. I will call in the carpenter and have him pull down the old shelves and build more and deeper and there will I bestow all my colored pottery. And I will say to my soul, 'Soul, thou hast much pottery laid up for many years; rest easy now, eat and drink from the rainbow plates and the rainbow cups and be thou merry and happy.' But God said unto her, 'Thou foolish one! How weak are shelves in the midst of storms, how wholly inadequate their strength in the presence of earthquakes, and always how fragile are kiln-baked things in homes where lively boys are growing into manhood. That which you prize today will tomorrow, or, if not tomorrow, then surely next year, be broken and chipped—and the lives in war-torn China which might have been saved by the dollars you spent on your selfish desires now are no more. Thou foolish one!"

The same pattern of parable may as readily and pertinently be laid upon my recent coveting of flowers in the Oriental Gardens of Santa Monica. Begonias with blossoms as large as saucers, dahlias with blooms like plates, waterlilies as regal as queens, fuchsias as tall as shrubs, marigolds plump and golden and odorless. I desired all of them. My garden which the day before had seemed so lovely to me now appeared barren because it boasted no flowers like these. I coveted them with a startling, painful eagerness. Then, like the toll of a bell, I heard, "Thou shalt not covet."

Foolish woman! Curtailing the full enjoyment of that which is no man's to own yet every man's to enjoy—color and fragrance and beauty—because I could not say, "This begonia is mine. That fuchsia belongs to me!" Little, foolish me!

Covetousness creeps like a snake in the grass. I see its fangs around the corner of every advertisement that tempts me to the winning of a car, a radio, or a trip around the world for the sending in of "only twenty-five words and three wrappers."

A car like the Jones', a radio like the Smith's, a trip like the Browns'! How it tempts us!

"But you gain these by a species of gambling," a friend says. "Can't you see the whole thing is a racket?"

"Impossible," we retort. "We shun gambling in any form and regard rackets of all kinds as plagues and pestilences."

How strong is the spirit of covetousness when it can blind us to the truth!

The Lesson Illustrated

(With missionary implications)

Cost of an Estate

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields. "I don't know what it is valued at; I know what it cost its late possessor." "How much?" "His soul. Early in life, he professed faith in Christ, and obtained a subordinate position in a mercantile establishment. He continued to maintain a reputable religious profession till he became a partner in the firm. Then he gave less attention to religion, and more and more to business; and the care of this world choked the Word. He became exceedingly rich in money, but so poor and miserly in soul that none would have suspected he had ever been religious. At length he purchased this large estate, built a costly mansion, and then sickened and died. Just before he died, he remarked: 'My prosperity has been my ruin.'"

A Typical Case of Covetousness

"A ship was sinking, and as the last boat was being lowered, the mate said he was going back for his purse. The captain expostulated, but the mate insisted. As he was gone on his errand the ship went down. By and by they found the dead body of the mate, his stiffened hand tightly grasping the fatal purse. And when they opened it, they found in it—*only thirty-six cents.*"

Buried Talents

A youth was leaving his aunt's home after a visit, when, finding it was beginning to rain, he caught up an umbrella that was snugly placed in a corner. He was proceeding to open it when the old lady, who for the first time observed his movements, sprang toward him, saying: "No, no! That you never shall. I have had that umbrella for twenty-three years, and it has never been wet yet, and I am sure it shall not be wet now!" Some folks' talents are treated just this way. They are none the worse for wear. They are covered up or laid away to be used in case of emergency, but not for common occasions. I am suspicious that the twenty-three-year-old parasol was gone at the seams, and if it had been unfurled it would have looked like a sieve. At any rate, I am sure that this is the case with the buried talent which has answered no useful turn in one's life. Phillips Brooks once told a story of some savages to whom was given a sun-dial. So desirous were they to honor and keep it sacred that they housed it and built a roof over it. Do the talents which God has given you seem so valuable that you carefully put them aside as though they were not intended for daily use?

Kept For—The Devil

"A lady who refused to give after hearing a charity sermon had her pocket picked as she was leaving the church. On making the discovery she said: 'The parson could not find the way to my pocket, but the devil did.'"

Old Ten Percent

He was the grasping rich man who lent two thousand dollars to a needy church—at ten percent! One of the members suggested this for his tombstone:

"Here lies old Ten Percent;
The more he got, the less he spent;
The more he got, the more he craved;
If he gets to heaven, we shall all be saved."

Who Is Heathen?

A certain millionaire did not approve of foreign missions. One Sunday at church, when the collection was being taken for these missions, the collector approached the millionaire and held out the collection-bag. The millionaire shook his head. "I never give to missions," he whispered. "Then, take something out of the bag, sir," whispered the collector; "the money is for the heathen."

An Act of Worship

Worship that comes empty-handed soon ceases to come at all. The non-paying members are usually the non-attending members. Giving not only blesses the receiver but brings glory to God in worship.

Lesson 12. December 18

THE MEASURE OF OUR LOVE TO OTHERS

Matt. 5: 43-48; 22: 34-40; John 13: 34, 35; 15: 12-14

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Romans 5: 1-8

KEY VERSE: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13: 34

Matthew 5: 43-48; 22: 34-40

5: 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

22: 34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

John 13: 34, 35; 15: 12-14

13: 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

15: 12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

A Bible Message for Every Day

Monday. Christ's New Commandment. John 13: 34, 35. It is a more intimate affection than that we are to have for our brother men, our neighbors. It is an exhibition ("project") of the love we have learned from the Master.

Tuesday. The Supreme Commandment. Matt. 22: 34-40. Because it covers all Being, with all the resources of personality.

Wednesday. Love to Enemies. Matt. 5: 43-48. This is love's most difficult hurdle, and most rigorous exercise. If you can do it, love thereafter for you will have no limits.

Thursday. Jesus Teaches Neighborliness. Luke 10: 25-37. Your neighborhood, then, is not just "next door," but wherever you go—"the highways and hedges."

Friday. A Brotherly Spirit. Acts 8: 26-39. Is there any finer way of showing it—brother love, neighbor love—than, "preached unto him Jesus"? (Vs. 35.)

Saturday. The Golden Rule. Luke 6: 27-38. It is not expressive of a tit for tat philosophy—"I'll treat people well in order to be well treated"—but a measure of our loving-kindness.

Sunday. Love, the Way of God. 1 John 3: 18-24. His gift of his Son, indeed, shows us wonderfully that that's the way of God, the way he does things.

At the Threshold of the Lesson

We have been considering the Ten Commandments. At the end of each, and especially of certain of them, we might well pause and ask ourself the question, How can I keep it? Jesus would answer, Love God, and love your neighbor. If you love a man you will not steal from him, or covet his possessions, certainly not kill him. While if you love God as Jesus said (Matt. 22: 37) you will respect the things and persons that are his creation and have his care.

Christ is marvelously challenging, because he did not give us goals short of perfection. We are to be perfect, like God (Matt. 5: 48). If some object that this is an ideal that cannot be lived up to, we may reply that it was lived up to by Christ Jesus. He splendidly practised what he preached, lived the love he enjoined, and died for his principles.

The Lesson Before Us

I. "But I Say." Matt. 5: 43-48

"Hate thine enemy" (vs. 43). How explain this, in the face of Leviticus 19: 18? (and Exod. 23: 4; Prov. 24: 17, 29; 25: 21; Job 31: 29; Ps. 7: 4). The Jewish teachers held that an enemy was not a neighbor, and that the injunction to love the latter implied permission to withhold it from the former. Perhaps they would seek to justify this by pointing to the severe treatment of the Canaanites which God enjoined upon Israel.

They gave a deplorably narrow meaning to the word neighbor. This is what perplexed the "certain lawyer" of Luke 10: 25, "And (but) who is my neighbor?" Jesus' answer there, and his teaching here, declare that even an enemy may be a neighbor. It should be observed that the stranger who was to be loved and oneself (Lev. 19: 34) was not any stranger, but the stranger who was sojourning in Israel. Jesus redefines neighbor as everyone and anyone, and in especial the one who needs our help.

II. The Great Commandment Matt. 22: 34-40

The discomfiture of the Sadducees would be pleasing to the Pharisees, for while they had now joined hands to get rid of Jesus, the two parties bitterly hated each other. One of their scribes, or ecclesiastical lawyers, puts the question, "Which is the great commandment"—the one that should have precedence above all others? "In the law," would imply that he did not mean which of the Ten Commandments, but which of their innumerable ecclesiastical and ritual requirements, prohibitions and regulations. There was endless debate as to their relative importance.

This scribe seems to have been fairer than the others, and more or less sincere. Jesus thought well of him, according to the parallel account in Mark 12: 34. R. V. has "trying him," instead of "tempting"; Mrs. Montgomery, "tested him."

Jesus shifts the emphasis at once to a higher ground, to the spiritual and moral. The language he employs is a combination of Deuteronomy 6: 5 and Leviticus 19: 18. Matthew's use of "mind" instead of "might" of Deuteronomy has no significance, for the Hebrew word means heart, soul, might, the heart being regarded as the seat of thought and volition as well as emotion. The love to God is to be expressed by the entire life, with all life's powers.

The Jews of that day—at least most of them—accepted both the commands, but did not put them together as Jesus did, emphatically so. This, and the fact that he gave the words God love and neighbor new and deeper meaning was one of his big services to religion. The two old commandments

became one new. Besides, he took the double command and made his life a superb expression ("project") of it. You may regard his "Father," John 3:16, and the parable of the Good Samaritan as a little commentary on this "first and great commandment, on which hang all the law and the prophets" ("sum up the whole of the Law and the Prophets," Goodspeed).

There is always a danger that men will regard only one-half of this double commandment—sometimes the one half, sometimes the other. In either case a weakened, formal, spiritless religion results. True religion and undefiled must at the same time see God in Christ and men in Christ—and love as Christ did.

III. The New Commandment
John 13:34, 35; 15:12-14

The new commandment is that love shall entirely rule the life. We have union with God through love; that is, we share the life of God in our love, and thus we know him (1 John 4:12, 13). God in the heart is for the Christian, the presence there of the living Christ. The unloving heart cannot obey the commands of God, nor can the loving heart disobey them.

This love proves itself in brotherhood, fraternity. And the source of its compulsion is in love itself; love must love. It goes out to all, the worthy and the unworthy, enemy as well as friend—indeed, love has no enemies. This command, to love one another, is not an irksome burden, but a holy privilege. It is likewise both the sign of our Christian discipleship and our assurance that we share the life with God, that does not end, eternal life.

The brotherhood of nations is the world's only hope. War is the negation of Christianity, because wars feed on hate. No nation dare call itself Christian while it hates another nation. The nations are now gathered before the judgment throne of the Son of God. (Matt. 25:32).

No political pact will bring peace among nations that do not love one another. If trustful good-will (love) could supplant ill-will (hate) all these treaties and leagues would not be needed. Christ is today saying to the nations of the earth: "A new commandment I give unto you, That ye love one another, as I have loved you"—that is, with an extraordinary, all-forgiving, sacrificial love. With such a love a workable and effective League of Nations would be possible.

Practical Questions for Class Discussion

¶ How do you understand the word "love" as used here and in the Scriptures studied? "To respect the personality of the man"—"To see the divine in a man"—"To have a helpful interest in men" (William Newton Clarke)—"To feel toward men as Jesus did," have been suggested. Evaluate these definitions.

¶ Apply 1 Corinthians 13 to our lesson. Can you see that your Christian discipleship makes it easier for you to love unlovable persons?

¶ What do you know about the Christian Friendliness movement? If you have worked in it, how has this affected your feeling toward strangers?

¶ What is your feeling toward the fellow members of your church? Do you have a warmer friendship-love for them than for the members of some fraternal organization to which you belong?

¶ Explain from the New Testament narrative the new attitudes that the love of Christ brought about in the world of that day.

Notes and Comments

"The true way to overcome evil is to melt it by fiery coals of gentleness. That is God's way. An iceberg may be crushed to powder, but every fragment is still ice. Only sunshine that melts it will turn it into sweet water. Love is conqueror, and the only conqueror; and its conquest is to transform hate into love."—*Alexander Maclaren.*

"You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love."—*Henry Drummond.*

"The best kind of socialism is the growth of the spirit that makes men realize that they cannot isolate themselves in selfish and idle seclusion, but that they have a duty to God, and a duty to their neighbor which they cannot evade or escape without incurring penalties which are none the less severe because they are not enforced by human legislation."—*A. C. Benson.*

"When I want to think of the love of God to thee and me, I do not reject the helpful suggestion of human motherhood, and fatherhood, and wifehood, and husbandhood, and childhood. Nay, rather do I listen to their music all the more eagerly, and in their love-strains I hear 'sweet snatches of the songs above,' faint echoes of the wonderful love of God. No, the love of our Father in heaven is not altogether unlike the love of all good fathers on earth. It is very like and yet very unlike; so like as to be akin, so unlike that it fills us with adoring wonder and praise."—*J. H. Jowett.*

Modern philosophy speaks of the "will to believe"; Jesus would speak of the will to love. "Thou shalt love," he says. Sympathy, appreciation, magnanimity, are not luxuries, but obligations. You have no right to be sulky, suspicious, loveless. Apply the will to the affections. You may be called to be happy, but you are never called to be unlovely.—*Francis G. Peabody.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Christ's New Commandment

What is basic in the Christian religion? The answer is found in Matthew 22:34-40. What is that answer? *Love God with all the power of your being.* Is that all of it? No: *Love your neighbor as yourself.*

Isn't that rather exacting? It certainly is. Is it possible? I cannot answer. Suppose we cannot measure up to it even if we try? Well, look at next Sunday's lesson for the answer.

"If ye bite and devour one another"—Paul writes to the Galatians. Is that what we are doing in society today, biting and devouring one another? It requires a not very discerning person to realize that our civilization is hanging in the balance. One needs only to be intelligent and realistic, neither a cynic nor a pessimist, to see that we are drifting into social chaos.

When I was in boyhood and young manhood we thought that unprovoked, destructive, barbarous wars were a thing of the past. A code of international law had been developed from experience. The size of armies and navies was being regulated by agreements among nations. We were "civilized." Then look at the Europe and the Asia of today. There is no occasion to build the story. All of us are familiar with the gruesome circumstances.

Love thy neighbor as thyself? Contemplate the sad story of Jewish persecution. Where is the Christian virtue of tolerance? How many Christian Americans comfort themselves with the notion that they are actually superior, in hazy, undefined qualities, to the Negroes of our own land? What has been, and is our behavior, official and commercial, toward the American Indian? How about the "foreigners" in our midst? Do any of us think of any of our fellow men as "Niggers," "Wops," "Dagoes," "Punks," "Greasers," "Hoboes," "Rats"?

It is not easy to practise tolerance. Can anyone point out how we are going to love our neighbors as ourselves, and at the same time cultivate psychological barriers to the appreciation of individuals who may be essentially as good

as, or better than, we ourselves are? Maybe we should stop to realize that our own criteria of judgment as to the worth of a man may not be sent from heaven. Theoretically and generically, it is not too hard to be tolerant; individually and practically, it is. Are we, as in Tennyson's "Nature"—

> So careful of the type it seems,
> So careless of the single life.

Dr. A. L. Jacoby, when director of the Psychopathic Clinic of the Recorder's Court, Detroit, pointed out that "the objective of the law is the punishment of crime." The statutes are silent as to why individuals are exposed to pain. The reason is, "to prevent the individual punished, or some other individual, from committing the same crime." Yet in most prisons well over half the population are repeaters.

Now I am no pink parlor reformer, and I do not profess to know how our crime problem should be handled, but I do contend that the spirit of Jesus' doctrine of love is in direct opposition to the practise of hate in our penal system. Hate and love are antipodal. Doctor Jacoby had something to say about probation "as an excuse from punishment." Probation is society's organized effort to put the principle of love and understanding into the handling of delinquents. So is parole. Both processes have often been mishandled, but the motivation behind the program is excellent. (Probation is applicable to offenders on suspended sentence, parole to convicted offenders having served part of the sentence.)

If we are to love "thy neighbor as thyself," we need to look at the material and spiritual welfare of our contemporaries. The National Resources Committee has just released an interesting report. One-third of the families of the country average a family income of about $471 a year. At the other end of the income ladder family incomes from $10,000 up into the millions are received by less than one percent of the population. In generalities, the poorest one-third of the nation share one-tenth of the national income, or about the same amount as goes to the richest one-half of one percent. (Based on Associated Press dispatches.)

I am neither a Socialist nor a Communist, but I am greatly concerned over such an exhibit of figures as this. After making due allowance for incompetents and unemployables, we face the question: Is the principle of love to neighbor operative in our industrial system?

What is basic in the Christian religion? Love for God *and* love for our neighbor. And who is my neighbor? Would not this be a good time to reread the parable of the Good Samaritan?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Before My Class of Women

Colena Michael Anderson, Redlands, California

"It takes no Christian grace to love our friends. Even the most unregenerate can do that. But to overcome the natural aversion that we feel against unpleasant, unjust, wicked, malicious people bent on doing us harm constitutes a spiritual victory which Christ says every man must have if he would be his follower." So writes one commentator on today's lesson. We nod our heads in full approval and agreement. We are safe in our nodding. Few of us are ever "put on the spot" and forced into a demonstration of such a spiritual victory. We know of no one who would do us physical harm, and, if one did, it would be easy to believe him or her unaccountable for the hatred that prompted violence. Extreme passions are the indication of unbalanced minds and one of such passions ought not to be held responsible.

We're preening ourselves over the thought of the imagined victory when a distant neighbor comes in.

"I'm going to the city tomorrow," she says. "Want to come along? B——'s are having their annual sale. I'm hoping they'll have curtain fixtures reduced. I need new ones and I don't want to pay very much. I saw some at the ten-cent store the other day—real nice they were, too, but you know how it is; everybody recognizes them and knows you got them there."

"Yes, I suppose they do," we answer, looking up at our own ten-cent store picture cords, and feeling something stronger than humor rising within us, and then when we remember that this very neighbor was with us when we bought those cords, we feel a great knot tying itself in our heart.

To forgive an insane man bent upon doing us physical violence is simple compared with forgiving a person who gives a mean little "dig" like that. It's like being able to be brave in the face of a major operation, but squirming under the attack of tiny gnats. And it is not to be forgotten that sometimes the inflammation and infection of a gnat bite may cause the death of one who has weathered several operations.

Or it may be that our Master is calling us to lay his new commandment that we love one another upon the fabric of our own race prejudices and cut therefrom a garment more nearly like unto his own. I am often puzzled as I observe the reactions of some Christians to this vital problem. Active members of mission societies find it impossible to sit next to an Oriental during a morning church service. Certain delegates to great denominational conventions are barred from the convention hotel. Subtle little ways are found for barring them, old rules resurrected, new rules given a sudden new interpretation.

And you and I are indignant. The color of a man's skin has nothing to do with his heart. We say it and we mean it, and we feel a deep chagrin at all acts of racial injustice that we see in the lives of others. Then there's a guild convention in our town or an older girls' conference and the attractive feature about this special meeting is the number of races that will be represented. The newspapers have advance copy. The church gives extra space in the bulletin.

And we are asked to take two of the foreign delegates.

* * * * * *

The asterisks above are for the absorption of your reactions. Think back to the time when this happened to you and be honest with yourself (we're asking for no public confession) in recalling as accurately as possible how you felt. *Did* the color of the skins make *no* difference whatever with the welcome you had in the deep places of your own heart? Were you as glad to have a Japanese as you would have been to have had the daughter of your American friends or German friend?

A new commandment I give unto you, that ye love one another, even as I have loved you.

"But I can't," one girl said to me. "I just can't. My intellect tells me I'm wrong and un-Christian, but my emotions are stronger than my intellect. You see, I've been conditioned to not love ever since I was a little girl. Whenever my mother found me playing with or talking to children of a certain race she took me into the house and whipped me hard."

Were we to analyze race prejudices I am sure we should find many with origins similar to this girl's. We who have not been so conditioned need to understand and sympathize, and not think too highly of ourselves for our lack of such a strong aversion. On the other hand, any one who hides behind a childhood experience like this and continues all her life to give it as an excuse is both un-Christian and immature.

And if ye salute your brethren only, what do ye more than others. . . Ye therefore shall be perfect as your heavenly Father is perfect.

The Lesson Illustrated

To Save an Enemy

During the American Revolution a Dunker leader named Miller was grievously insulted by a man named Wildman, who was afterward sentenced to be hanged as a British spy. Miller went to General Washington and begged for Wildman's life. The commander-in-chief replied: "I should like to release Wildman because he is your friend, but I cannot, even for that consideration." "Friend," cried Miller; "he is not my friend; he is only my enemy, and there-

fore I want to save him." The General was so touched that he forgave the man.

JUST TO LOVE

There was a ripple of excitement all through the orphange, for a great lady had come to take little Jane home with her. The girl herself was bewildered with the thought. "Do you want to go with me and be my child?" the lady asked in gentle tones. "I don't know," said Jane timidly. "But I'm going to give you beautiful clothes, and a lot of things. After a moment's silence the little one said, anxiously: "But what am I to do for—for all this?" The lady burst into tears. "Only to love me," she said.

Lesson 13. December 25

OUR RESPONSE TO GOD'S LOVE

Matt. 2: 1-12

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Romans 8: 35-39

KEY VERSE: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

A Bible Message for Every Day

Monday. The Birth of Christ. Matt. 2: 1-12. We think that the world today is in a pretty bad shape. It was worse that first Christmas Day. The greater man's need, the more wonderfully does God manifest his love.

Tuesday. God's Gift to All. John 3: 16-24. Notice that word "world"; not just one little corner of the earth, but the world. The gospel is given to us in big terms ("whosoever," "every one that"). "There's a wideness in God's mercy, like the wideness of the sea."

Wednesday. Manifesting Our Love. John 14: 15-21. The love of God is so great and incomprehensible that the human mind can scarce grasp the idea of it. Yet through Christ and in obedience to him we may know that love, and possess it.

Thursday. Honoring God by Our Gifts. Mark 12: 41-44. You doubtless have in your mind many pictures of Christ, some of them very vivid (today the cradled Holy Babe!); but do you always see him sitting there "over against the treasury"—of his church, his work?

Friday. Sharing God's Gift. Matt. 28: 18-20. "All nations!" Another of those big, comprehensive words. When God and Christ are so magnificently inclusive, dare Christians think in smaller terms than "all the world"?

Saturday. God's Love for Us. 1 John 4: 7-16. If we see God's love for us in Christ, let us show God our love for him in that same Christ—in lives of Christian devotion and service.

Sunday. The Reign of the Prince of Peace. Isa. 9: 6, 7. If the prophet and the righteous in Israel could confidently hope for the peace, shall not we, who have seen the Prince of Peace? And work and pray for it: "Thy kingdom come!"

At the Threshold of the Lesson

"For such a time as this" is a phrase that has been much used by the Christian church during the past few years, as it sought light and leading in what seemed a distressed and confused era. We should endeavor so to look at the nativity and so to learn its lesson that this shall be a blessed Christmas—for such a time as this; bringing a new sense of the Christ who was born, new confidence in his power, and new hope for love among men and peace among the nations.

Grown men and women should never try to avoid the touching beauty of the narrative of the birth. The heart must be cold and callous that it does not win. It glorified maternity, babyhood and childhood. It teaches us outstandingly that our Christ Saviour knows from experience—and therefore sympathetically—the complete round of human existence; and that in him the human and the divine touch. If Christ had not been born as the babe Jesus, should we not miss something in his Saviourhood?

December 25 of the Gregorian calendar has become the supreme point in time not simply because it marks the day when Jesus Christ was born, but because that birth was such a marvelous revelation of the will and heart of God, thitherto misunderstood, when not unknown.

The meaning of Christmas is the love of God. The predominant note of Christmas must be love. If we forget this we might as well pass the festival by; if love—to God and men—be not in our hearts, we have little right to approach the altar of its merriment and joy.

The Lesson Before Us

I. JESUS

The opening verse of the Gospel has what we regard as our Lord's complete name, Jesus Christ. This includes both prophecy and fulfilment: Jesus (the Old Testament "Joshua") meaning, "the Lord saves," Christ, "the Anointed." The former is the name that Joseph was told by the angel to give him (Matt. 1: 21). We like to say "Jesus" when we think of him intimately; but it is well not to separate it too much from Christ, the name that reminds us of the large and universal work of salvation that he accomplished.

II. The Wondrous Birth

Piety always stands in wonder and awe before the holy mystery of the incarnation, the taking on by God of human nature in Jesus. One may suppose that the data of the event has been given to us as fully as it was possible for this to be done in language.

Christian faith would never have been willing to believe that the Son of God could be born as the sons of men are. Yet there had to be similarity. So we find here a mingling of the heavenly and the earthly: the functioning of the Holy Spirit, the presence of celestial messengers, kings and Wisemen, ordinary shepherds of the field and a humble Galilean woman.

III. Herod the King

This was Herod the Great, who from 37 to 4 B. C., ruled much of Palestine and the surrounding country, with the kingly title, although under Roman suzerainty. His hold upon this title and rule were so precarious that he had good reason to be jealous of any real Jewish (he was Idumæan) aspirant to the kingship of the Jews. He also knew of the Messianic prophecies. Jesus will have been born—paradoxical as it sounds—in the year 4, 5 or 6 B. C.

At Herod the Great's death his kingdom was divided among his three sons. Jesus then became politically a subject of Herod Antipas—the one who is always meant when Herod is mentioned in the Gospels without any addition (Mark 6: 14ff.; Luke 13:31; 23: 8). The son Archelaus received Judea, Idumæa and Samaria (Matt. 2:22), but ruled them so ill that after a year or two he was deposed. His territory was made a regular province of the Roman Empire, with an appointed governor (Pilate).

IV. "His Star"

Astronomy has busied itself much to account scientifically for this star, but it is difficult—and we think gratuitous to try—to reconcile any of the theories advanced with Luke's narrative. It is better to regard the star and its leading of the Magi as purely miraculous. "In the east" would mean, not "back there in the East," but "at its rising."

We disparage star-chasing; but star-chasers are "wise men" when it is "his star" they chase. Emerson advised, "Hitch your wagon to a star." Yes, to the star of Bethlehem, that still sparkles in God's heavens, beckoning, inviting, guiding.

V. The Seekers Find

These "Wise-men" are *magi* (*oi*) in the original Greek; but the word can hardly be rendered by our "magicians," as Moffatt. Goodspeed has "astrologers," Mrs. Montgomery "magi." The term was applied to the learned, to teachers, priests, physicians, seers, interpreters of dreams (cp. Gen. 41:8; Dan. 2:12, 27). On account of the star (vs. 2) some have thought that these men were astrologers.

That they were three, or kings, is a fanciful tradition, without scriptural warrant, but evidently suggested by Isaiah's prophecy. They were probably from Babylon or Persia, and honest seekers for light and truth. In a figurative sense, every such quest should be star-guided.

It is well known that throughout the world in that age men were strangely alert for the coming of a deliverer, saviour. Even in India and China this expectation prevailed. We find it likewise in cultural Rome. It indicates the hopeless social conditions of the world.

VI. The Prophecy

Verse 6 is a translation from the Greek, from the Hebrew, and naturally varies somewhat from its form in our English Old Testament (Micah 5:2). Old Testament quotations in Matthew are sometimes direct from the Hebrew, sometimes taken from the Septuagint, the Greek translation of the Old Testament. It is a fine turn of Matthew's to make Micah's "rule" or "govern" shepherd; for the true king, such as the Messiah would be, is indeed a shepherd of his people.

"Of Judæa" is added to distinguish it from Bethlehem in Zebulun, an unimportant place a few miles northwest of Nazareth (Judges 12:8, 10).

VII. The Gifts

It was and is an Oriental custom never to visit a superior, especially a king, without some gift (Gen. 43:11; 1 Kings 10:2). "Treasures" here (vs. 11) means treasure-chests, caskets. Much significance has been attached to the nature of the precious offerings: gold, associated with royalty; frankincense, with deity; and myrrh, with mortification—Christ's humiliation and cross-death.

Because the Gift of Gifts had been given it was appropriate that those treasures from the East should have a place in this nativity scene: gold, frankincense and myrrh. The poor shepherds had no such costly things to offer, but they sang songs and repeated prayers of thanksgiving as they returned to their flocks, for that now God had visited his people with salvation. It is a fine thing about our gratitude to God that there are so many ways in which we may express it. God gave because he loved (John 3:16). So love should be back of all our Christmas giving.

VIII. Opposition

Herod's murderous animosity, how prophetic it was of the hatred, ill-will and antagonism that Jesus was to experience throughout his earthly career! Which his church has never escaped—isn't escaping today! Because his was to be a kingdom of heaven it was inevitable that the forces of hell should be against it—against him ("destined to be a Sign for men's attack," Luke 2:34, Moffatt).

Do Christians sometimes forget this, when they complain that their conflict seems an unending one? Our reassuring confidence, however, is that hell shall not prevail (Matt. 16:18). "The angel of the Lord encampeth round about them that fear him" (Ps. 34:7)—from the flight of Joseph, Mary and the Child into Egypt to you and me and Christ's church in this twentieth century.

Practical Questions for Class Discussion

¶ Suggest ways in which we may "respond to God's love" at this Christmas season.

¶ In your own observation, have you noticed a softening effect of Christmas upon loveless lives, hard hearts?

¶ Do you think that what is called the "commercialization of Christmas" is robbing the day of its true sentiment and religious value?

¶ How may the practice of making Christmas gifts be retained, without being abused?

¶ Outline a sensible procedure with small children in the matter of Santa Claus. How was he presented to you when you were a child?

¶ Does the word love, because of its human associations, convey an erroneous idea of the love of God, the love of Christ, the love that Christians should have for one another—for their enemies?

¶ On the other hand, what insight do the human affections give us into the heart of God?

Notes and Comments

"Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in that Bethlehem!"

—*Eugene Field.*

"Christ's birth as the babe of Bethlehem has made the little child almost divine in its sacredness."—*Mark Guy Pearse.*

"Whatsoever sort of Wise-men they were before, now they begin to be wise men indeed—when they set themselves to inquire after Christ."—*Matthew Henry.*

"There is one item we have appropriated from the example of the Wise-men. We have made the giving of their gifts our own Christmas habit. They gave their gifts of gold and frankincense and myrrh to the Christ-Child. In our Christmas giving we may give as unto him.

"But do we? All gifts of selfless love, all gifts to those who are in need, all gifts that are a part of my very self, all gifts that seek not their own, all such belong in the lovely category of the 'Inasmuch.'"—*Ernest A. Miller.*

"It is God's will that Jesus should be the ruler of our heart, and all who are wise lay at the feet of the King the gold and frankincense and myrrh of an obedient life."—*Charles E. Jefferson.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

GOD'S GREAT LOVE

Once before in these notes I quoted words from Prof. John Phillips Silvernail, who for several years labored with Rochester Seminary students to develop grace and power in their pulpit speaking. Opening words in an address to the student body were: "The Son of God became the Son of man that he might make the sons of men the sons of God." There is an epigrammatic statement setting forth God's great love and the eternal reason for heaven's gift to earth.

I am not now concerned with the metaphysics of the great gift of God to man in the birth of Jesus. Neither are you, I assume. We both are greatly concerned with the reception we give to Jesus, as God, through his Son—whom he offered "that whosoever believeth in him should not perish, but have everlasting life." Suffice to say, the acceptance of Jesus involves the grace of God.

As God led the Wise-men to look for Jesus, so God would lead us on Christmas Day—and every other day—to look for the Saviour, Jesus Christ, who is the same yesterday, today and forever.

When those astrologers, the three Wise-men, reached Jerusalem, they went to the municipal information booth (if there was one). At any rate, they asked, "Where is the newly born King of the Jews? For we have seen his star rise and we have come to do homage to him."

Foxy, alert, malicious Herod was troubled, and all Jerusalem with him. "Let me know," said Herod to the Wise-men, "after you have found him, bring me word, so that I too may go and do him homage."

The homage of Herod was not homage, but damage. The remaining part of the story is well known to all; in short, trouble and sorrow for Jerusalem.

Thus from the very beginning of the life of Jesus there was trouble. And trouble, confusion, misunderstandings, have followed in the wake of the Christian church as that Jesus Christ's believers have held to him through the nineteen centuries since "his star" appeared in the East.

Trouble for Peter, trouble for Paul. The emperors Nero, Domitian, Trajan and Marcus Aurelius persecuted the Christians. The Waldenses, Albigenses, and many other Christian sectarians suffered for their faith. Wycliffe, Huss and Luther had trouble. So did Roger Williams. So are many Christians today in China, Germany and Russia having trouble.

Perhaps on Christmas Day we should think only of good news and peace on earth. Why not go back to the adoration of the shepherds and of the homage of the Wise-men? Let us not, however, forget Herod. He professed to be interested in the babe for the purpose of rendering homage, but his real motive was selfishness founded upon a desire to maintain his own status.

Sometimes I wonder whether or not there are men and women today who, having heard of the birth of the King, decide they can save themselves by eliminating Jesus from their thoughts as Herod would have eliminated him by murder. The acceptance of Jesus might mean new responsibilities and sacrifice (trouble). The tempo of life today gives reason for noting that homage to the Lord and damage to his cause are obviously contradictory concepts.

Entrance into the kingdom of God certainly entails some kind of responsibility and service. Jesus is no longer a babe in the manger. To sing of the Christ-Child is inspiring, but to forget that there are conditions of entrance into the spiritual Kingdom set up during his earthly lifetime and ministry is altogether bad. Prof. William Sanday states these "conditions" as follows:

"These are clearly laid down: 'Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven' (Matt. 18:3). There was to be a definite change of mind, a break with the sinful past. This was to be ratified by submission to the rite of baptism, which, in the discourse with Nicodemus, is described as a new birth of 'water and spirit' (John 3:5). The entrance into the Kingdom is something more than a deliberate act of the man himself, it is a self-surrender to divine influences. The response on the part of God is forgiveness, which is the permanent concomitant of baptism, not only that of John, but also that in the name of Christ (Mark 1:4, compare with Acts 2:38, Luke 24:47, etc.)."

Easter is a good time to talk about rising to a new life with Christ, Christmas a good time to talk about beginning a new life with Christ. Christmas gifts as a symbol of the giving of the three men from the East have gone far astray.

I should be loath to detract from the joy of the Christmas season. A little less hilarity would be spiritually beneficial to all of us. My thought is that the hullabaloo and trappings of the Christmas season must not crowd out the two essential facts: (1) The birth of Jesus shows God's great love; (2) Our acceptance of Jesus is conditioned by his terms—and those terms may mean sacrificial behavior in a tense and tough world.

Before My Class of Women

Colena Michael Anderson, Redlands, California

To the story of the Wise-men, as given in our lesson for today, all of us, I am sure, are adding the story of the shepherds, as recorded in the Gospel of Luke, and are again feeling our hearts quicken as we imagine that host of first Christmas carolers praising God and saying:

"Glory to God in the highest, and on earth peace, good will toward men." Perhaps late last night, or early this morning, you yourselves heard carolers. Has the rush of a modern Christmas so worn on your nerves that you found in the songs only annoyance at having been kept awake too late or awakened too early?

I trust not, for it seems to me that of all our Christmas customs the two that find their sources in that first Christmas Day are the giving of gifts and the singing of carols. Of these carolling retains more of its original character of surprise and joy. Commerce is more and more becoming the dictator of gift-giving, but the heart still remains the dictator of caroling. Carols still spring from that fountainhead of song released by the multitude of the heavenly host the night a star stayed in its course over Bethlehem.

Nineteen years ago this morning we had an experience in Nanking, China, which a few years ago I tried to express in verse. Today I give this experience to you as a gift from the treasure-box of memory.

ADESTE FIDELES

(To the unknown Chinese carolers from the Mission School who sang to us in Nanking, Christmas Morning, 1919)

Each year as Christmastime drew near
A phantom fancy used to fill my mind,
As if, some corner turned, I'd find
The shining of an angel's wing,
Hear unseen choirs "Gloria" sing;
See shepherds worshiping a King.
As if, could I but draw the veil,
I'd feel the starlight shine
As once it shone at Bethlehem
On Babe and kneeling kine.

But sight and hearing were so filmed
That Babe and Song and Star
Remained a fancy faintly dimmed
In distance stretching far—
Until that night when foreigners
Came carolling to me,
When voices in another tongue
Reshared the melody:

O come, all ye faithful, joyful and triumphant,
O come ye to Bethlehem with one glad accord.
Lo! in a manger lies the King of Angels;
O come, let us adore him, O come let us adore him,
O come, let us adore him, Christ, the Lord.

Angel voices through the night!
They woke me on that Christmas morn,
While stars still rained their silver light
Upon my own first-born,
Where in her crib she lay.
A crib? Ah, no! By miracle
It had become a manger filled with hay!

And ever since at Christmastime
In secret still I pray
For carolers once more to sing
The veiling film of earth away.

But never since has fancy grown
Into reality;
And yet enough once to have known
A miracle's identity,
Once to have had the Christ-Child shown
With such fidelity.

That first-born of ours is now a daughter grown. Last year, early one morning, a week before Christmas, she came to waken me. The light in her eyes told me that once again she had been having fellowship with her creative muse.

"I have it, Mother," she half-whispered. "I was afraid I couldn't catch it this year—the days have been so crowded full—but I have it. It all came over me at A Cappella, when we were practising the carols."

And, standing beside my bed, with the light of early dawn coming in from the window behind her, she shared with me her

Dynasty of Christmas

For you they sing, all Christmas choirs:

For you and for forgotten fires
On hearths you watched in childhood;
For cross-tipped spires
Of churches, where you sang small hymns
To Jesus lying in the hay.

For you, and for this Christmas Day,
For all your present joys and fears
The choirs sing. And music limns
The joy behind all transient tears.

For you they sing, and, echoing,
Come far-flung chords of songs unsung,
The silver sound of bells unrung
On crystal Christmases to come.

The future's warp, the woof of past
Are by today's clear carols spun;
In symphony the three are one,
The tapestry of tone tied fast.

Thus is your dynasty of Christmas days begun.

Her gift along with mine to you! Something makes me drop upon my knees. When I look up to see your faces I discover that you, too, are on your knees—and before us lies a baby in a manger filled with hay.

The Lesson Illustrated

The Best Christmas Gift

A mother who frequently left her home for a few days at a time, used to bring each of the children a little gift. One day she purposely neglected the gifts. The little ones met her in the hall with expectant faces. "I did not bring you any present this time," said the mother. "We don't care, mother dear; you are the best present," said one little one. Can we say to Christ, "Thou art the best gift"?

A Perfect Christmas Gift

"Tinga-ling-ng-ng-ng!" went the telephone.

It was two days before Christmas, and I was preparing and wrapping the last gifts, too busy and too tired to be interrupted.

"Hello!" I said, wearily.

"Merry Christmas to you!" said the rich voice of my laundress. "I haven't a present for you, but I want to come over and give you a couple of hours of ironing."

The tears came to my eyes as I thanked her warmly. I had worried over that ironing, wondering where I could find time to do even the necessary pieces before Christmas Day, and this simple woman out of the richness of her heart and the poverty of her purse had made me the perfect gift—a portion of herself.

As I went back to my work, the ribbons and laces, even the silver and gold looked cheap beside the richness of her offering; and I wondered how many gifts in all the great city would be as sincere as hers, and find as warm a welcome.

Unrecognized

In one of our Western cities, a church was preparing to entertain a conference of Christian workers. Among those who were expected was a man whose reputation was almost world-wide. There was sharp strife as to who should have the privilege of entertaining the distinguished guest. It was decided that he should stay in the home of the wealthiest man in the church.

Late on the night before the opening of the conference, there came a ring at the door of the rich man. A plainly dressed man explained that he had been told he was to be entertained at this place. The lady replied somewhat sharply that it was a mistake, as she had no room other than for those she had promised to take, but she told him he might try the house across the street, as they promised to accommodate several delegates. The stranger did as she suggested, but with like result. As there was no hotel in this suburb, he returned to the little waiting-station and there passed the night. Imagine the chagrin of the rich woman and her neighbor when they learned that the man they had turned away was the one they had so desired to honor. If the faithful Jews in the town of Bethlehem could have known that they were missing the opportunity of taking into their homes the Lord's Anointed, there would have been many open doors to the weary pilgrims that memorable night!

The Good News

The good news about Jesus has always brought joy into human hearts. It is the gospel of sunshine, of song, of strength. It drives away our tears and bids our sorrows cease. If it did not comfort the broken-hearted it would not be worth very much. Our home had been darkened by the death of our first-born boy, nine years and three months old. As Christmas approached I felt like leaving home, for he was the one who had filled the Christmastimes with glee and his absence would cast a pall of gloom upon our household which I felt I could hardly bear. But it would be cowardly to run; so I would remain and endure. Wife and I queried as to whether we would have the usual Christmas tree in the home, feeling that the sight of it would almost break our hearts. But the three children were eager for it, and we decided to give them all the pleasure we could at whatever cost to ourselves. On Christmas morning, as we sat down to the breakfast-table, each one of us was sad and silent, for we were thinking of the one who was absent. The silence was broken by a little tot on my right, who said as she looked up at me through her moist eyes. "This is Howard's first Christmas in heaven." Another tot on my left replied, "I would like to know if it is not Christmas every day in heaven." Our sadness was turned into joy, and the silence gave way to cheerful conversation. What the little child taught us about heaven is just as true about earth. We may have Christmas every day on earth. The fact that Jesus was born may gladden all days and give in our hearts the angels' song of peace and good-will.—*A. C. Dixon.*

A Worship Service Program

Prepared by FREDERICK W. TOMLINSON
Director of Christian Education for Pennsylvania

Theme: **Choose ye this day whom ye will serve.—Joshua 24: 15**

ORGAN OR PIANO PRELUDE. Everybody listening.

SUPERINTENDENT. "O magnify the Lord with me,
And let us exalt his name together."

SCHOOL. "I will extol thee, my God, O King;
And I will bless thy name forever and ever.
Every day will I bless thee;
And I will praise thy name forever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable."

HYMN OF PRAISE. (Suggested.) "Come, We that Love the Lord"; "This Is My Father's World"; "Master, No Offering Costly and Sweet."

THE LORD'S PRAYER, in unison, while standing.

SCRIPTURE READING, responsively by men and boys together, and women and girls together. Lesson for the day or Psalm 1, 24, 27; 37: 11; or 84.

RECITATION. A different young man or woman reciting a verse each Sunday from "The Crisis," by Lowell. Memorize verses 1, 5, 8, 11-18.

PRAYER.

CLASS PERIOD.

CLOSING FELLOWSHIP.

MUSIC FOR REASSEMBLING, hymns like "Onward, Christian Soldiers"; "Lead On, O King Eternal."

REPORTS.

OFFERING, presented with prayer of consecration.

HYMN, in keeping with subject of the lesson; like "I Would Be True," or "Living for Jesus."

REPEAT IN UNISON (Robert Freeman's):

"White Captain of my soul, lead on!
I follow thee, come dark or dawn.
Only vouchsafe three things, I crave:
Where terror stalks, help me to be brave;
Where righteous ones can scarce endure
The siren's call, help me be pure;
Where vows grow dim and men dare do
What once they scorned, help me be true."

PRAYER: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

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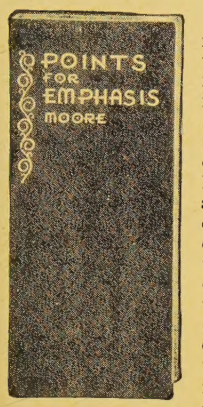
International Lesson Guides 1939

Points for Emphasis

Hight C. Moore



The twenty-second annual edition of this popular vest-pocket commentary on the International Sunday School Lessons, Uniform Series, brings five pages of comment on each lesson. The Notes, Analytical and Expository, embody concise but comprehensive explanation without exegetical detail. The Lesson of the Lesson is generally crystallized into one outstanding imperative which is briefly elaborated under ten phrases selected from the lesson text. The Gold in the Golden Text is a little sermon on the verse embodying the heart of the lesson. The Daily and Devotional Readings are listed as Bible Light on the Lesson. Finally the Department Topics are given as a matter of important information.

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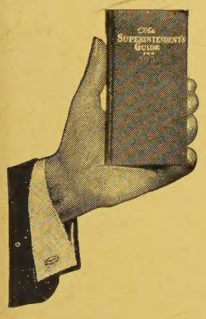
The Superintendent's Guide

Harry Edwards Bartow



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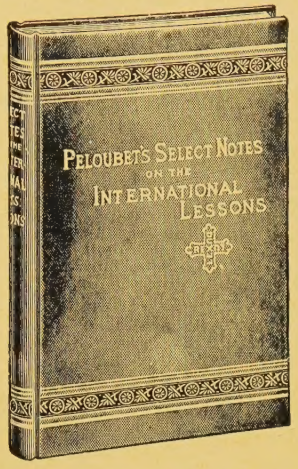

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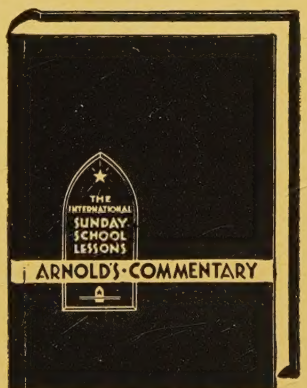

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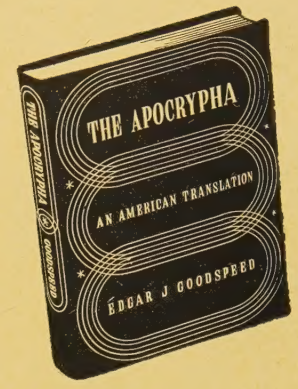

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